

The Living Church

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Christians and the War

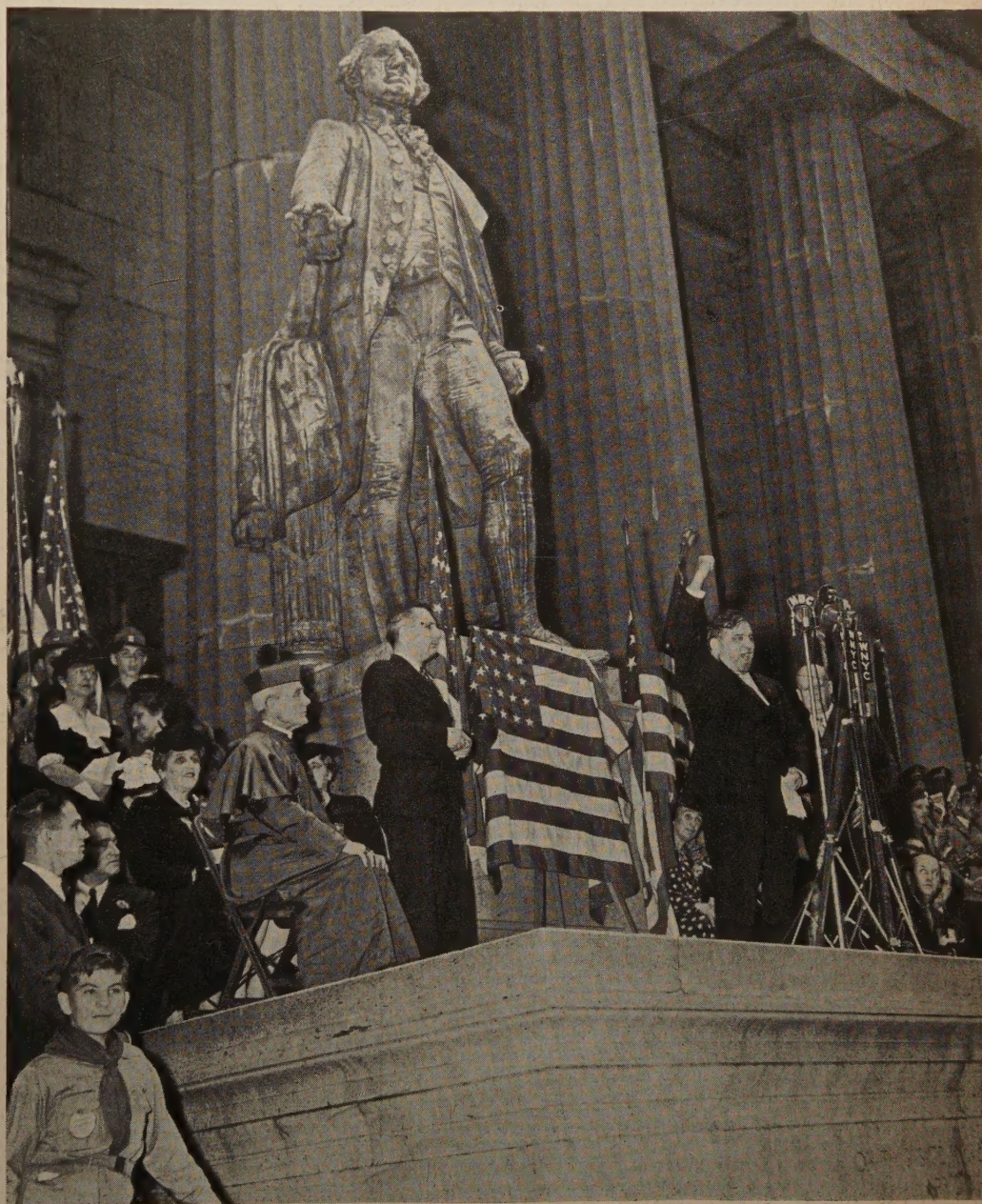
Editorial

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On the Hollywood Front

Hal Raynor

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Wide World.

BILL OF RIGHTS CELEBRATION

Thousands of people gathered before the Sub-Treasury Building in New York for the opening of a three-month celebration marking the 150th anniversary of ratification of the Bill of Rights. Bishop Manning of New York may be seen at the left on the speakers' platform, during a stirring address by Mayor LaGuardia, who is a communicant of the Episcopal Church (See General).

LETTERS

Pacifists, Militarists, Preparedists

TO THE EDITOR: Those who attempt to enlist Christ on the side of direct action, preparedness, militarism, or what not, seem to insist on over-working one or two incidents from His life.

Without any desire to enter into the argument of war or peace, but merely to keep the record straight, I would call Mr. Houston's attention to the fact that there is nothing in the account of the cleansing of the Temple which precludes the belief that Jesus Christ never used physical force on persons [L. C. July 23d]. The Synoptic Gospels say, "He cast out all them that sold," etc., but that might easily have been by the power of His moral indignation. One man, no matter how magnificent His physique, could not have handled a crowd of cattle drivers by force.

The Gospel according to St. John (not considered an altogether reliable source of historical information by scholars) tells us that "he made a scourge of small cords and cast all out of the temple, *both the sheep and the oxen.*" (Italics mine, of course.) Try driving cattle without a whip of some sort and see how far you get. Is it not permissible, at least, to take the point of view that the whip was used to drive sheep and oxen?

Most of those who use the cleansing of the Temple episode reflect the ideas of commentators such as Bruce Barton without checking up on the narratives in the Gospels. It took daring and bravery of the highest order to face a crowd of enraged cattle dealers, but that Christ used physical force against them is by no means a foregone conclusion. (Rev.) J. LEWIS GIBBS.

Staunton, Va.

Sunday Mass

TO THE EDITOR: May I ask if there is anything particularly sacred and holy about the first and third Sundays in the month that does not apply to all other Sundays? For example, to take my own case (and I know there are many others); I happen to believe that every Sunday means an attendance at Mass. I am not young and far from well; and the 7:30 Mass is prohibitive most of the time.

Within a radius of one mile from my home there are three Episcopal churches and two more less than two miles away. In four of these churches Mass is said at eleven the first and third Sundays. In the fifth it is said the first Sunday only.

Now I have two alternatives for the second and fourth Sunday: either to drive six miles into the city where Mass is said every Sunday at eleven or to go four blocks to a Roman Catholic Mass. I do not care to do the latter; but I fear I may be obliged to do so before very long. . . .

Why is there so little coöperation between these nearby parishes, for the benefit of the members whose belief in the Catholic faith is the most vital thing in their lives?

The Presiding Bishop is calling us to a new Forward Movement. Why could not this simple change be made? It would seem to me to be a really great Forward Movement.

(Mrs.) ELIZABETH M. SOUTHWARD.
Oak Park, Ill.

Confirmation

TO THE EDITOR: One problem our Episcopal chaplains are having to consider is that of giving the Blessed Sacrament to the unconfirmed men in camp. Some chaplains are ignoring the rubric at the end of the Confirmation Service and are encouraging

all who are baptized to receive at the altar. Such chaplains deserve sympathetic understanding. They are doing their best under difficult conditions. Times of crisis are always opportunities for the alert Christian to advance the Kingdom.

The rubric referred to above was originally designed to encourage the baptized to be confirmed, but today it has become little more than a barrier preventing those who have been made members of Christ, children of God, and inheritors of the Kingdom of Heaven from partaking of the Body and Blood of their Lord. Further, it is a stumbling block in the pathway towards the union of the Churches.

It seems fairly obvious to me that if we will but act boldly and courageously and revise the rubric so that it will cease to make Confirmation the gateway to Communion, some good things will be possible. . . .

Confirmation would be exalted to its rightful place as one of the seven sacraments of the Church and be administered to those who openly confessed Jesus Christ as their Lord and Saviour and sought the strengthening power of the Holy Spirit as his followers rather than "full membership in the Church." Confirmed persons would cease to be a doubtful category in Church statistics and become the group of baptized people who had reaffirmed the vows of their baptism and openly declared their allegiance to Jesus Christ.

Preparation for Confirmation would then provide a fine opportunity for instruction in personal religion and the Christian Faith. There would be a large field open for the exercise of evangelical zeal among nominal Christians to lead them back to God and give themselves anew to the belief and practice of the religion of Jesus according to the well-tried ways of the Church.

(Rev.) MELVIN ABSON.

Buffalo, N. Y.

ALEC the GREAT



I see that Nature's
trying out
Her Autumn color
kit,
For here and there
are sprays of leaves
She's tinted up a
bit.

Pacifism

TO THE EDITOR: I have felt the urge to write you many times but hesitated to occupy space when there seemed many others who were prepared to say all I wanted. Now I must voice my appreciation of your fairness in the present struggle in giving the pacifist side a hearing.

There seems to persist a widespread misunderstanding of the Christian pacifist position in certain fundamentals.

There may be some who feel differently but the majority of us are not blind to the evils of the totalitarian system; but our conviction is that war is powerless to overcome them. We feel convinced that Christ has shown us a more excellent way. To me He is increasingly the One who comes to break down barriers—barriers between men and God and between man and man. As we hear and respond to His call we, as individuals, step out of a partitioned world into a fellowship that transcends all earthly parties and strifes, the Catholic Church as she exists in the mind and will of her Lord. That ideal Church can only become an experienced fact in the world as we who are in the world and yet of His Church live up to His intention for us, not down to the expectation of groups of men no matter who they are. He is the Head. His Body must be one, the law of its life the sacrificial law of love.

War does not stand alone as a problem to be faced. The disunity of the Church, the petty bickerings and jealousies within each part of her, all are marks of an apostate Church. It is true we who see the evil of war may offend in other sins from which belligerent brethren are free. That is not the point. Our effort is to bring, or strive to bring, the whole man into subjection to our Lord. We do not say war is the great denial of Him. We do say that war reveals the great apostasy all through the life of modern Christendom. Surely the hope of God today is for a group in every land who will be bound together across all barriers by a common loyalty and fellowship. He ought to be able to find it in His Church, a lump to leaven the whole. . . .

I have read with dismay the words of some isolationists in the United States whose candid motives in keeping out of actual participation are utterly selfish and appeal to the lowest self-regarding longings of people. That is not even a good heathen level of thinking, let alone Christian. It is hard to be patient when some papers group Pacifists with their viewpoint.

This now exceeds the length I planned but one thing more I must say. I have found in the actual experience of the past two years that one can come to the altar and the prayer desk as a priest of the Church of God, not as a Canadian priest or a priest of the Church of England. It is possible to pray in such a way that anyone who loves Christ, pacifists or not, of any nationality might be able to say "Amen" and mean it. And far from making the prayers vague it gives them a focus they would not otherwise have. While each must bear witness to the truth as he sees it, we need infinite patience and tolerance, with earnest prayer for one another as members of one Body, that though crippled in a thousand ways is still His Body. We Christians, no matter how much we differ on this issue, find a precious fellowship with one another just so far as we are each seeking to be purged of self and found in Him. As we each follow the highest that we see may we find His blessing and the love of one another. (Rev.) A. E. THAIN.

Alert Bay, B. C., Canada.

The Living Church

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AND THE LAYMAN'S MAGAZINE

NO.

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GENERAL

SOCIAL ACTION

Bishop Tucker Calls Meeting to Discuss Malvern Resolutions

The Presiding Bishop has invited a number of bishops, priests, and leading laymen to meet with him at the College of Preachers in November to consider the Malvern Resolutions issued by the Archbishop of York and his group, as well as other resolutions which have come from England, and to formulate a set of American resolutions to be placed before the Church for study and discussion.

Cooperating with Bishop Tucker in planning for the conference is the Joint Commission appointed by the last General Convention and headed by Bishop Scarlett of Missouri. The Commission was charged with keeping in touch with any pronouncements on social reconstruction that the Archbishop of York and his group might make.

The conference will be made up of about 25 persons and will probably meet from November 21st to 23d.

ARMED FORCES

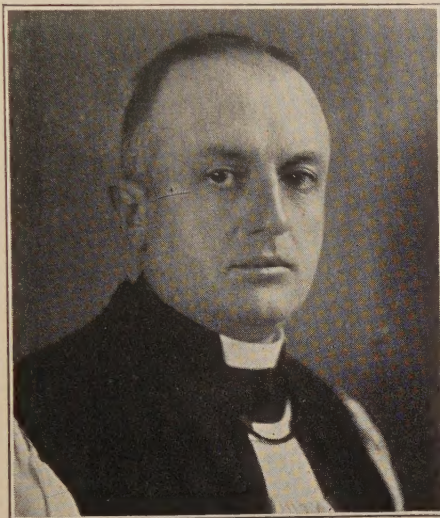
Commission Prepares for 1942

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An extensive 1942 program of work with men serving in the Army and Navy, comparable in scope to that carried on during the last war, is now being prepared by the Army and Navy Commission. Details of the plan have been revealed in a joint letter sent to all bishops of the Church

by the Presiding Bishop and Bishop Sherrill of Massachusetts, chairman of the Commission.

Each bishop has been requested to advise the Commission of needs and opportunities which have arisen in their dioceses because of the presence of Army and Navy camps



BISHOP SHERRILL: "The task must be approached in a much larger way."

and training stations. These needs, translated into financial terms, will be considered by the Commission and integrated, whenever possible, into the work now being carried on. A special appeal for funds to support the whole program is contemplated early in 1942.

"During the current year," said the letter, "the Army and Navy Commission will expend about \$50,000 in equipping chaplains and in aiding them in their work. This money has been raised from a comparatively few special donors.

INCREASED NEEDS

"But now the task must be approached in a much larger way, because of the growing size of our military forces. The number of chaplains is growing rapidly; but even more important, there is great need of strengthening, by personnel and in other ways, the parishes near the great camps.

"Accordingly we feel it necessary to go to the Church early in 1942 with a special appeal for funds. It is essential that this appeal include the needs of every diocese and district; and hence we ask each bishop to write Bishop Sherrill at 1 Joy Street, Boston, at the earliest possible moment, making definite requests for such financial assistance as may be necessary to meet the

needs in their jurisdictions. The Commission will weigh these requests and make up a budget for the appeal.

"As you know, the Army and Navy Commission was authorized by General Convention to direct this work. The National Council not only gave its approval to the appeal, but also adopted it as its main project in the domestic area for 1942, and chiefly for this reason included British missions in its regular budget.

"None of the welfare organizations, such as the USO, excellent as they are, meet the particular spiritual ministry to our men. We feel certain we can count upon the understanding and whole-hearted cooperation of every bishop."

REFUGEES

Overcrowded Ships and Exorbitant Rates

Overcrowding of ships, exorbitant rates for passage, and other deplorable conditions of trans-Atlantic travel were discussed by the Advisory Committee of the Episcopal Committee for European Refugees at its first autumn meeting.

The committee recalled a recent example of overcrowding—the case of the *Navemare*, which, designed to carry 15 passengers, brought 775 refugees to America. A refugee also cannot emigrate from Spain, it was pointed out, unless he has secured passage on a Spanish boat, at a cost of from \$1,000 to \$1,200. A committee was appointed to study possible steps that the Church might take to bring about a correction of these abuses.

Miss Edith M. Denison, resource secre-

The Living Church

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A Record of the News, the Work, and the Thought of the Episcopal Church

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

Member of the Associated Church Press.

tary, reported a busy summer, with many calls for aid and much technical work in connection with affidavits, visas, and placing refugee children in summer camps.

Dr. Richard Honig, a refugee scholar who was aided by the Episcopal committee and who has been in the department of philosophy at the University of Georgia, was recently appointed to teach philosophy and Church history at the DuBose Theological School, Monteagle, Tenn., it was learned.

CHURCH-WIDE SUPPORT

The Woman's Auxiliary of Newark has promised to aid a young refugee girl who has entered Western State Teachers' College, Kalamazoo, Mich., supplying her textbooks and spending money. St. Luke's parish, Kalamazoo, has undertaken her maintenance.

Another refugee scholar was sent to the American Seminar at the Holderness School, Plymouth, N. M., conducted this summer by the American Friends' Service Committee. A small financial contribution also made it possible for a refugee, formerly an executive of the Sick Benefit Fund for White Collar Workers in Vienna, to attend the Summer School for Office Workers Leadership Seminar in Chicago.

Recent relief contributions have included household furnishings, transportation for a mother and children who are being resettled in Arizona, a brace to correct a physical condition, and maternity care for a refugee mother.

"Incidents like this make the whole program worth while," was Miss Denison's comment on the summer's work.

Members of the committee who attended the meeting were: Mrs. Kendall Emerson, the Misses Margaret I. Marston, Mary Van Kleeck, Harriet A. Dunn, Elsie C. Hutton, Dorothy Stabler, Alice Palmer, Edith M. Denison, all of New York; and the Rev. Messrs. Leland B. Henry, New York; Joseph H. Titus, Scarsdale, N. Y.; and William C. Kernan, Alden D. Kelley, and Almon R. Pepper, all of New York.

"When Bishop Jones Saw Injustice Done, He Went Into Action"

One of the last acts of the late Rt. Rev. Dr. Paul Jones was to arrange for the Episcopal Committee for European Refugees to receive \$2,100, which he had secured for the transportation of refugees and for scholarships for refugee students in the United States. Bishop Jones, at the time of his death, was chairman of the Church committee for refugees and was extremely interested in its work, having probably done more than any other person to bring about the committee's establishment.

A statement expressing the members' appreciation for his contributions has now been issued by the committee and reads as follows:

"The life of Bishop Paul Jones was filled with deep convictions carried into action. He was constantly applying Christianity to the conflicts in human relationships, and where he saw injustice done, he went into action. . . . In none of his activities was this more amply shown than in his work for

refugees from religious, racial, and political oppression.

"Through his correspondence with liberals in several European countries, he learned early that among the refugees seeking freedom were many members of Christian Churches for whom no adequate provisions were made. Immediately he began corresponding with these victims of oppression and with their friends. He sought affidavits and passage money to aid them in coming to the United States. His carefully kept files on these cases increased in number.

GROWTH OF INTEREST

"At the first opportunity he presented this need for help to the Department of Christian Social Relations in the diocese of Southern Ohio and gained their cooperation. Out of this, the interest of the National Council of the Episcopal Church developed, and when the Presiding Bishop appointed the Episcopal Committee for European Refugees, he designated Bishop Jones as its chairman. . . . Bishop Jones traveled far and wide throughout the Church telling individuals and groups how they could help. His correspondence with refugees increased. . . .

"Before his death," the statement concludes, "Bishop Jones had seen individuals and families who had been released from concentration camps through his efforts; he had seen them breathing the free air of America and establishing homes to begin a new life. The members of the committee who worked with him know how he rejoiced at seeing these human results of his efforts. They pledge themselves to carry on where he left off."

FINANCE

Delaware Aims to be First Diocese Free of All Debt

In the face of general improvement in Church giving [L. C. September 24th], the diocese of Delaware has announced its intention to be the first diocese in the Church entirely free from all debts, both diocesan and parochial.

A diocesan campaign to that end was opened by the Presiding Bishop and Bishop McKinstry of Delaware at a meeting of representatives of parishes and missions at the Church of the Ascension, Claymont, on September 25th.

Both leaders stressed the need for elimination of burdensome debts as an essential in the movement Forward in Service.

"In order to go Forward in Service," said Bishop Tucker, "it is first necessary to cut the ropes binding the parish to the past. It is also necessary to focus attention on the future. Once free of debt, the parish must seek a constructive program for the future. It must fulfill its responsibility of meaningful work for the community, the nation, and the world."

Bishop McKinstry stated that considerable progress in reduction and elimination of debts has already been made in Delaware. During the past year, St. Philip's Church, Laurel, eliminated all debt; and St. Peter's, Lewes, burned a \$4,000 mort-

gage recently. The total debt of Delaware's parishes now is about \$33,000.

Bishop McKinstry said that "while a small debt may be an incentive for a parish to work harder, a large debt is a burden that prevents a parish from fulfilling its responsibility."

PUBLIC AFFAIRS

Bill of Rights

(See cover illustration)

Six thousand men and women gathered on September 25th before the sub-treasury building in New York to witness the ceremonies opening the three-month celebration of the 150th anniversary of the ratification of the Bill of Rights. The program, which included such speakers as Mayor Fiorello LaGuardia, former Governor Alfred E. Smith, and Postmaster General Frank C. Walker, was sponsored by the Citizenship Educational Service and the Federal Hall Memorial Associates.

Bishop Manning of New York delivered the invocation. He prayed that this country might always stand for freedom and resist every effort "to create racial or religious prejudice or ill will among our people."

A framed copy of the Bill of Rights was unveiled by Mayor LaGuardia; and the dedication prayer offered by the Rev. Bryan J. McEntegart, executive director of the National Catholic Community Service. The benediction was given by Rabbi David de Sola Pool.

Leading Americans Denounce

Arousing Racial, Religious Hatred

More than 90 leading Americans, holding diverse religious, social, and political beliefs joined in a statement urging the fullest freedom of debate on national policy, but denouncing efforts "to pit religion against religion and race against race" in the course of such discussions.

Among the signers were: Mrs. Franklin D. Roosevelt and Hugh S. Johnson, William Green and Philip Murray, Wendell Willkie and Alfred M. Landon, the Rev. John Haynes Holmes and Bishop Hobson of Southern Ohio, James Rowland Angell and Henry Noble MacCracken, Dorothy Thompson and Dorothy Dunbar Bromley, Norman Thomas and Ernest Weir.

The statement, issued under the auspices of the National Conference of Christians and Jews, said: "We, the undersigned, holding varied political, social, and religious beliefs, at this time make common cause in commending the American people for their continuing resistance to all attempts to divide them along lines of race and creed."

"We believe that national policy should be subjected to the widest possible public debate. Equally, we believe that in such debate any attempt to pit religion against religion, race against race, is a betrayal of the treasured traditions of our democracy. We have seen clearly the result of such tactics in other democracies, where intolerance has been used to create confusion and chaos.

"We, therefore, urge Americans to continue their repudiation of appeal to preju-

wherever and by whomsoever made." The signers included Protestant, Catholic and Jewish religious leaders and laymen. Among them were national and state political leaders, interventionists and non-interventionists, industrialists and labor leaders, writers and motion picture stars, educators, musicians, organization heads, newspaper writers and editors.

CHURCH PRESS

Organization of Diocesan Editors Named

The three-year-old Association of Church Publications, an organization of editors of diocesan papers, has been renamed the National Diocesan Press. The decision was taken at the annual meeting of the group, in the College of Preachers, September 17th and 18th.

Twenty Church publicity workers were present at the meeting. The Rev. G. R. Madison of Paris, Ky., LIVING CHURCH correspondent for the diocese of Lexington, was reelected president.

Business occupied but a small part of the meeting; most of the time was devoted to discussion and shop talk. Joseph E. Doyle, editor of *Forth*, lead a discussion on the facilities for diocesan publicity offered by the National Council and outlined several plans for the future, including a news service designed for diocesan papers.

A. G. Stoughton, editor of the *Cathedral Age*, spoke on technical problems; the Rev. R. C. Leslie Glenn, editor of the *Church Review*, on writing for the Church press; and William Jabine, editor of the *Michigan Churchman*, on subscription plans and circulation.

PACIFISTS

Selective Service Officials

Recommend Parole of 56 Objectors

A recommendation for the parole of 56 young men, most of whom are now serving prison sentences for refusal to register under the Selective Service law, has been sent to the Department of Justice by the national headquarters of the selective service system.

Applications for parole were received from 60 men, but four of these were turned down because the applicants either "expressed no willingness to fulfill their national obligations" or were considered "squalified for other reasons." Thirty-one of the young men were recommended as eligible for conscientious objector camps, 14 for general military service, and four for non-combatant service in the army.

In commenting on the parole recommendation, Brig. Gen. Lewis B. Hershey, director of selective service, stated that the applicants "have indicated their desire to help their country. They wish to correct the mistake they made when they refused to comply with the Selective Training and Service Act."

Final decision in the parole cases rests with the Department of Justice.

Service Board to Continue Financial Support of Objectors

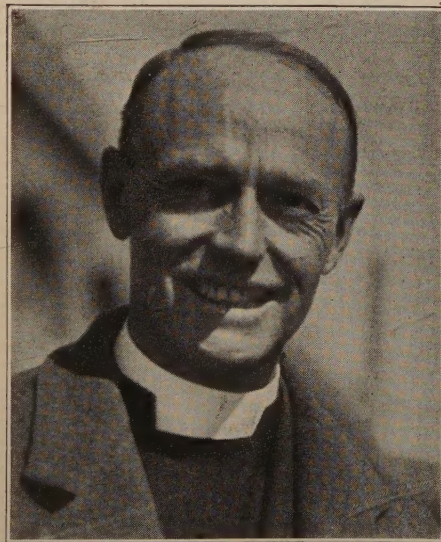
Church support for the nearly 1,000 conscientious objectors in 18 civilian public service camps throughout the country was assured for at least another three months, when the National Service Board for Religious Objectors announced in Washington that it had decided to continue its present policy of providing financial aid to Church-affiliated objectors until January 1st.

The National Service Board represents 36 Church bodies that have assumed financial responsibility for the operation of camps for conscientious objectors. The federal government provides property and basic camp equipment.

The board's decision followed a three-day conference held at Winona Lake, Ind., in September. At that time Brig. Gen. Lewis B. Hershey, director of Selective Service, told the conferees that he was satisfied that "we are working out a democratic pattern for a difficult problem" and that the recognition of minority religious groups has become a demonstrated fact within our national framework.

MANY GROUPS ARE REPRESENTED

The Winona Lake conference was attended by camp directors and representatives of all the groups affiliated with the board, including the American Friends Service Committee, the Mennonite Central Committee, the Brethren Service Committee, the Association of Catholic Conscientious Objectors, the National Lutheran Council, the Fellowship of Reconciliation, the World Peace Commission of the Methodist Church, the Committee on the



BISHOP REMINGTON: Aids Objectors' service board.

Conscientious Objector of the Federal Council of Churches, and members of the following communions: Episcopal, Presbyterian, Unitarian, Seventh Day Adventist, Baptist, Congregational-Christian, Disciples of Christ, Dutch Reformed, Evangelical, and Evangelical and Reformed.

Bishop Remington of Eastern Oregon recently became a member of the consulta-

tive council of the National Service Board for Conscientious Objectors as a representative of the Episcopal Church. Mrs. Henry Hill Pierce was appointed to represent the Episcopal Pacifist Fellowship; the Rev. Eric M. Tasman and Bishop Lawrence of Western Massachusetts are alternates.

INTERCHURCH

Women Contribute Silk Stockings to Keep Methodist College Open

Thousands of pairs of old silk stockings, given by Southern women of all Churches, are pouring into the Methodist-owned Athens College at Athens, Ala., to keep the 110-year-old institution open this year.

Students there earn their expenses by working four hours a day in a college-owned industrial unit where silk hose are made. With their supply of Japanese raw silk cut off by trade difficulties, the students feared that the college could not reopen this fall. President E. R. Naylor then issued his appeal for old silk to be reworked. "We have been especially gratified," said President Naylor, "by the generous response of our Catholic and Jewish friends who are doing a great deal to keep our boys and girls in college."

ROMAN CATHOLICS

Sacraments to be Denied

"Rebellious" Parents

In a vigorously worded pastoral letter, Bishop T. J. Toolen of the Roman Catholic diocese of Mobile warned all Roman Catholic parents that they will be denied the Sacraments unless they send their children to Roman Catholic schools this year.

In his pastoral letter, read by priests in all churches of the diocese, the Bishop stated that local pastors have no authority to grant permission to parents to send their children to secular schools.

"Parents who do not obey this law are rebellious and are to be treated as such," Bishop Toolen asserted. "In this diocese we expect and order every Catholic child in a Catholic school. I am not responsible for what is done in other dioceses, but I am responsible for Mobile, and we are going to carry out the law of the Church here."

"At a meeting of the combined Protestant Churches held in Toronto, Canada, in June,* this statement was made: 'The part played by religion in education must be restored. Christian laymen now largely illiterate must be educated. Religion must speak more simply.'

"In non-Catholic and official circles it is admitted that religion is necessary in the lives of our people, in the education of our children. Our country is not so much in danger—our homes are not so much in danger—from Hitler or Mussolini as from Godless education."

*Bishop Toolen's terminology is misleading since the Toronto Conference was also attended by representatives of the Episcopal Church and the Church of England in Canada, and of Old Catholic and Eastern Orthodox Churches.

OCCUPIED EUROPE

Churches on Continent Resist Nazis

BY HENRY SMITH LEIPER

Foreign Secretary, Federal Council of Churches

There is no way to quickly summarize the plight of the Christian Churches on the continent of Europe. Conditions in the different lands differ markedly. Yet all face a crisis induced by the economic effects of the war, the shifting of populations, the breakdown of governments, the demoralization of whole cultures, and the cutting of normal communications both within the various nations, and between them and the outside world.

POLAND

There are some areas where the policy of the Reich seems frankly to be that of destruction. Poland is the chief example. There have been continuing mass arrests, frequent executions of priests, deportations, forced shifting of populations, burnings, confiscation of property, and closing of cathedrals—Posen and Crakow notably—churches, schools, and seminaries.

All manner of cruel and clever pressures have supplied the means for getting rid of the Church, both Catholic and Protestant. Archbishop Nowowiejski of Plock, at 83, was expelled in March. The whole drive in Poland is concentrated on making the East a replica of all that has been achieved in Germany both in the religious and educational field. Such Catholic schools as are permitted to function have Hitler's picture instead of the Crucifix. No religious instruction is permitted.

In the areas taken over by Russia as a gift from Hitler when he was still playing the part of a grateful partner of Stalin, the destruction has been even more terrible than in the areas now German or in the small section supposedly Polish.

BALTIC STATES

The history cannot yet be written of what happened in Lithuania, Estonia, and Latvia. We know only a few of the facts. But we know enough to realize that all the experience gained in years of bitter persecution of the Church in Russia has been applied there.

The main attack has been upon the leadership of the Church, its property, and its schools. Instructions printed for the guidance of the officials of the "Godless Movement" in those areas and smuggled out show that the emphasis is not upon the aged—confirmed as they are in the faith of their ancestors—but upon youth. The elimination of all instruction, of all youth organizations, of all publications of a Christian character is designed to prevent youth's being held faithful to the Church. It is too soon to say how well this technique will work. But it has worked only too well in Russia, as the record of past years shows plainly enough.

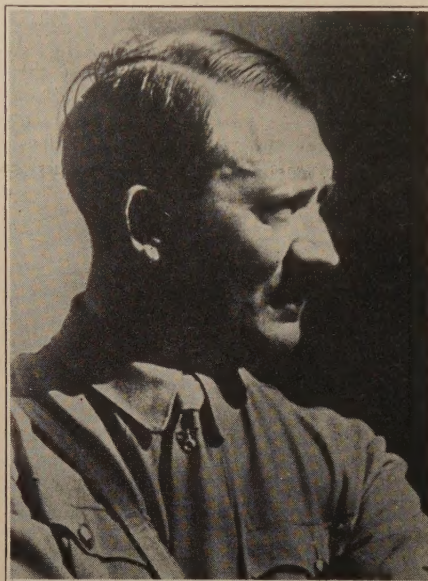
NORWAY

In Norway, we find a different mode of attack and a different result to date. While in Denmark interference with the

Church has been relatively unimportant, in Norway there has been a bitter struggle in process ever since the Nazi occupation began.

For a time there was a change in the policy of the Nazis. When the Germans attacked Russia, they made an attempt to win the Norwegian Church to their side. "The greatest possible freedom for religious and Church activities" was announced. The Quislingites were told to cease their interference with the rule of the bishops.

This change was quickly followed by a return to the earlier policy of repression and intimidation when the leaders of the Church refused to issue a statement supporting the German attack on Russia. Two



HITLER: *His victims (see Occupied Europe) are scarcely more troublesome than some of his subjects (see Germany).*

of those most prominent in this refusal were removed from office; and the 663 ministers who repudiated the action of the 27 Quislingite clergy willing to circulate a statement supporting the Nazi policy were made the object of violent denunciation.

When the Nazis made one of their officials the commissioner of the Norwegian Clergy Association, the officers and committee of the association—including Bishop Berggrav, head of the Church—resigned. They were each fined 3,000 kroner.

Tension between the authorities and the Church has reached the boiling point. Quislingites begin to cry out for the total removal of the Church from national life. Yet the epic of spiritual resistance will go on. Of that there can be no doubt.

HOLLAND

Latest reports from Holland make it clear that the situation there is much more serious than in Norway. The new "kingdom" is encountering stout resistance; of that there is ample proof. More than a dozen new arrests of pastors have recently

taken place. Church papers have been increasingly repressed or banned—including the organ of the ecumenical youth in Holland. In the immediate future there seems certain to be a complete ban on all publications by pastors or religious editors not willing to conform to Nazi standards, a ban upon the church schools, and the termination of all social and philanthropic work done by the Churches.

The Archbishop of Holland has condemned the Nazi attitude in a famous pastoral letter. The Nazis, he said, "not only hamper the Church in its execution of its tasks, but endanger the Christian conception of life."

The Churches in Holland—Catholic and Protestant—have fought the Nazis more openly on the matter of anti-Semitism than any others in Europe; and this is naturally held against them by the Nazis. The Dutch Committee for Non-Aryan Christian Refugees has been forced to suspend its work and every gesture of friendliness towards the Jews has increased the anger of the Nazis against the Christians. Yet a surprising amount of courageous activity goes on.

The Churches are more united than ever before. Their work among students has not stopped but has been intensified. The facts about their situation have been made known to the people through the British broadcasts which they manage to hear despite the efforts of their conquerors. And when Church announcements cannot be circulated in print, they are occasionally made available to the populace in this indirect but effective manner.

The spirit of resistance in the whole nation has been stirred and kept unflinching by the Church's emphasis upon freedom. The Church continues in public prayers to say, "We pray for our beloved Queen whom Thou hast given us as our ruler and for those rulers who have been permitted to come to us." The inference is plain, although the words are outwardly innocent.

GERMANY

A New Leader of Church Opposition to Nazi Policies

A new name has recently come to prominence as a leader of Church opposition to Nazi policies. The name is that of Count Galen, Roman Catholic Bishop of Munster, whose attacks on the Nazi regime have astonished citizens in Westphalia and other parts of the Third Reich where the Bishop's actions have become known, according to Religious News Service.

During August of this year, Bishop Galen preached three "amazingly bold" sermons directed against the Nazi regime, according to authoritative religious sources. The first sermon was preached a few days after bombardment of the city of Munster, one of the heaviest that has yet taken place in any German city. Following the Bishop's attack, all Roman Catholic orders in the province of Westphalia were said to have been dissolved and a number of prominent Roman Catholics imprisoned.

Because of these arrests, the Bishop said

could no longer remain silent. He indicated that the city had suffered first from our opponents in war," and secondly, from an "inner enemy," which is spiritually more dangerous. "No German citizen," said the Bishop, "has any longer any security; and justice has come to be a thing of the past. If the Church is accused of disrupting the unity of a nation, the reply must be that the Secret Police are disrupting that unity in a way which concerns all Christians."

PASTOR NIEMOELLER

In this sermon, Bishop Galen made reference to Pastor Martin Niemoeller, describing the Protestant leader's service to the nation in the last World War and asserting that Pastor Niemoeller could not possibly be regarded as an enemy of the people, though treated like one in the concentration camps.

The following week the Bishop alluded again to his sermon about the "inner enemy" of Germany, saying that injustices going on within the country cried to heaven for redress, that there was no longer any law in Germany. He said he believed that the resistance of Christians was like a strong anvil. In the long run, he added, all hammers would break if the anvil were sufficiently strong.

Like Cardinal Faulhaber, his spiritual senior colleague, Bishop Galen, in his third sermon, took occasion to refer to the evils attendant upon the adoption of euthanasia and announced that a considerable number

mandment by idolatry, he said, could not be denied by any who knew what was happening in Germany. The Commandment concerning the Sabbath was being broken continuously by the official actions of the Hitler youth. The Commandment concerning adultery was directly challenged in a letter written by Hess, now imprisoned in England, in which he encouraged soldiers to become "war fathers." The Commandment against stealing was being definitely broken by those who were using their high positions in authority to enrich themselves personally.

The Bishop said he had protested, but had not received any reply. He declared that while there has been much talk about national community, there could be no national community with persons responsible for such crimes, and he personally must, as a leader in the Christian Church, refuse any kind of fellowship with them.

TELEGRAM TO HITLER

Not content with making these declarations from the pulpit, Bishop Galen is said to have sent a telegram to Hitler protesting against recent developments. This message was said to have been turned over to Heinrich Himmler, head of the Gestapo. The Bishop then wrote to Hitler saying that he could not agree that Himmler, who was himself responsible for the alleged crimes, should be the judge in his own case. Himmler is said to have proposed drastic action against the Bishop, but apparently Hitler has decided that Count Galen is too dangerous a person to touch, because of his great influence.

FINLAND

'Benevolent Attitude' Toward Russia Arouses Dismay

The "benevolent attitude" of the Archbishop of Canterbury to the Bolsheviks since Russia entered the war has caused much concern among Churchmen in Finland. Expressing his amazement at the about-face with which the Church of England has greeted Britain's new ally, Dr. Erkki Kaila, of Abo, Archbishop of the Lutheran Church of Finland, has said: "Has the Christian Church of England really sunk so deep from the Gospel and from Christianity?"

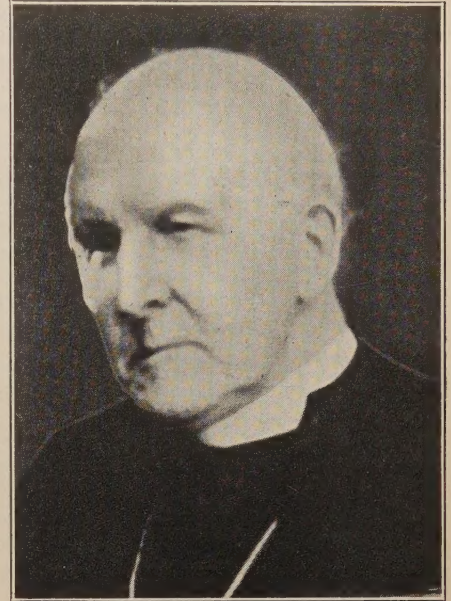
The Archbishop of Canterbury had previously written on the Russian war in the *Diocesan Gazette*:

"There were many to whom any definite alliance with the Soviet government brought, not unnaturally, misgivings. It may seem strange to combine an alliance with Bolshevik Russia with the claim that we are contending for a Christian civilization."

"Such misgivings are really misplaced. The essential aim of the whole widespread struggle is to overthrow the tyranny of evil embodied in the rulers of Germany; and all engaged in that cause must be our allies. The victory of the Nazi power would destroy any kind of tolerable human government. Russia is but the latest country suffering unprovoked attack by Nazi Germany. It is contending for national

freedom and independence for which the British Commonwealth and America are standing.

"It may well be that Russia's defense of her own land, and the new unity which this will bring, may lead to a new tolerance of religion by the Soviet government and a new resurgence of the interests of



Press Assn.

ARCHBISHOP OF CANTERBURY: *The Finns were disappointed.*

religion, always deep-seated in the hearts of the Russian people. It is significant that on the outbreak of war thousands flocked to the churches in Moscow and elsewhere. We must therefore wish every success to the valiant Russian armies and people and be ready to give every possible help."

"SWORN Foe OF CHRISTIANITY"

The Finnish Archbishop read this pronouncement of the British Primate with great concern. Recently he published the following declaration in reply:

"The utterance of the Archbishop of Canterbury concerning Bolshevism has awakened great dismay and displeasure among us in Finland. How different was the spirit expressed in the intercession for Finland in St. Paul's Cathedral in London on February 1, 1940.

"Here the Archbishop placed himself on the side of Finland, and quoted these words from the proclamation of the Finnish Bishops: 'The tragic fate of the Russian Church proves that our enemy is a sworn foe to all Christianity. A lasting peace can never be achieved so long as the Bolshevik threat exists.' He went on: 'Finland is being threatened by a danger to its very soul. Finland knows only too well that the regime of the Soviet Union is based on atheism. The Soviet has indeed reluctantly made a few unimportant concessions, but pursues its persecutions against all who confess their faith in God. Finland knows that it is fighting not only for its freedom, but also for its faith.'

"Although carefully formulated, this utterance springs from the consciousness that in that war Finland stood for Christian



Mauritius from Black Star.

PASTOR NIEMOELLER: *A German Bishop dared to praise him.*

of patients in his own diocese had been taken away from asylums and institutions for mental diseases, and that their relatives had received notices that they had died of pneumonia.

The Bishop also pointed out that the Ten Commandments were being violated with the knowledge and consent of all the national leaders.

The obvious violation of the First Com-

civilization against the godlessness and reign of terror of Bolshevism.

NEW ATTITUDE

"The last utterance of the Archbishop has quite a different tone. Here he wishes for victory to the Russian people and the brave Russian army. . . .

"It is astounding to hear such a word from the highest leader of the Anglican Church. One might have believed that the very fact that the Bolsheviks are atheists on principle would have made this impossible. What fellowship can there be between Christ and Belial?

"To all this must be added the acts of violence which the Bolsheviks have committed in Lwow, Estonia, and other places, and this sheds a dreadful light on the benevolent attitude of the Archbishop to the Bolsheviks. Has the Christian Church in England really sunk so deep from the Gospel and from Christianity?

NO CHANGE IN FINLAND

"The attitude of Finland is the same as it was during the winter war. In both cases the enemy forced the war upon us. The only difference is that we are now fighting with better weapons and greater hope. I deeply regret that the head of a Christian Church has been capable of making such an utterance."

ENGLAND

Prime Minister Indicates Approval of Plans for Religious Education

The proposals of British Church leaders designed to further the religious education of British children [L. C. September 24th], have met with the approval of Prime Minister Winston Churchill, as indicated in a letter received recently by Viscount Wolmer from the Prime Minister. The letter stated:

"My dear Wolmer:

"I have read with great interest your letter . . . and the enclosed memorandum on the subject of Christian education [which had been signed by a large number of members of both Houses of Parliament].

"I trust that the remarkable and welcome unanimity of the declaration is an augury that an acceptable solution may be found of these deep questions which touch so closely the nation's future and which a generation ago gave rise to the embittered controversies which I remember so well.

"The declaration, as you know, is already under careful and sympathetic examination by the Board of Education and, as your letter makes clear, you appreciate that it would be difficult for me to say more at the present juncture.

"Yours sincerely,

"WINSTON CHURCHILL."

The memorandum sent to the Prime Minister suggested that the government should "take such action either by administration or by legislation as shall:

"(1) Make it possible for every school to have upon its staff teachers capable and

willing to give instruction in religious knowledge and supervise and lead in religious exercises, securing at the same time that freedom of conscience for teachers, parents, and children which is at present their right.

"(2) Provide that religious knowledge be made an optional subject in training colleges and in the examination for the teacher's certificate.

DAILY WORSHIP IN SCHOOLS

"(3) Secure that every day the work of the school shall include a service of united worship.

"(4) Provide that textbooks or syllabuses of Christian education shall be prepared by a united and representative body for use in schools wherever acceptable.

"(5) Provide that H. M. inspectors shall be authorized to inspect the religious education in any schools where this is desired by the local education authority or by the managers or governors of the school."

SWITZERLAND

Dr. Everett P. Smith Reported Ill

Word has reached Bishop Perry of Rhode Island, who is in charge of the American Churches in Europe, of the illness of the Rev. Dr. Everett P. Smith, of Emmanuel American Church, Geneva, Switzerland. Dr. Smith has undergone an operation and believes that his return to America may be necessary in the near future.

Dr. Smith has been in Geneva since 1921. Before going abroad, he had been rector of a number of parishes in the United States and was at one time educational secretary for the Domestic and Foreign Missionary Society, preceding the organization of the National Council.

CANADA

Canon Howard and the Law

Refusal of Canon R. S. W. Howard, rector of St. Martin's Church, Montreal, to acquiesce in the proposition that Anglican and Protestant clergymen are not competent to officiate at mixed marriages has led to reversal of a 33-year-old interpretation of Quebec's marriage law.

Since the "*Ne Temere*" decree of Pope Pius X in 1908 declared the invalidity of all marriages contracted by a Roman Catholic with a non-member of the Roman Catholic Church, courts of overwhelmingly Romanist Quebec province have annulled over 100 such marriages, sometimes after the couples had lived together for years and had had children. The judges' decisions were based on the fact that the province's civil code (adopted in 1866) provided that the impediments "hitherto" recognized by the various Churches of the province should have the force of civil law with respect to the communicants of those Churches. Canada, at the time of the adoption of Quebec's civil code, was one of the countries exempted by the "Benedictine declaration" from Roman canon law's insistence that only the parish priest

or the ordinary could authorize mixed marriages.

Some years ago, Canon Howard solemnized the marriage of Laurier Bergeron, Roman Catholic, and Wilhelmina Kriklov, a former Lutheran who had been attending a mission church under his direction. After six years of married life, M. Bergeron entered his plea for annulment, bringing an action which named Canon Howard as mis-en-cause.

ANNULMENT GRANTED

Justice Forest, before whom the case was tried, ruled for an annulment, as he has frequently done in similar cases, and embellished his judgment with remarks about the "complaisance" of all officials without consideration of the acts of faith or the belief of parents, lend themselves thus to unite young girls and young men in conflict with parental authority. [M. Bergeron was 34 years old at the time of his marriage.]

Considering the justice's remarks an attack, not only upon himself, but upon the whole body of non-Roman clergy, Canon Howard determined to appeal. This decision, and the 100-odd others which preceded it, had left the clergy of all non-Roman communions in an inferior position.

THE COURT OF APPEALS

Four of the five judges of Quebec court of appeals are Roman Catholics. Nevertheless, they unanimously reverse the inferior court's ruling, in a decision of great significance. They held (1) that Canon Howard, the mis-en-cause, had no personal interest in the case, because he had been charged with a series of imputations of collusion or fault, and because of the remarks on "complaisance" in the judgment; and (2) that the marriage was valid because the papal decree could not modify the civil law, which recognized only those impediments "hitherto" (up to 1866) stipulated by the Churches.

The *Canadian Churchman* commented: "So Canon Howard is vindicated and we congratulate him. The vexed question of mixed marriages is clarified and for this we are devoutly thankful. . . . Let us hope that this will put an end to these annulments. . . ."

Said the *Quebec Chronicle-Telegraph*: "But what is to be done with the victims of all the faulty judgments Mr. Justice Forest has been rendering: the children who have been made illegitimate, the partners who have been cast off after years of married life? What effect, if any, will the decision of the appeals court have upon their fate? And how shall they be compensated for all the damage and mental anguish they have suffered?"

Editor's Comment:

Important indeed is the decision of the Quebec court of appeals; even when the Church is so overwhelmingly dominant as is the Roman Catholic Church in Quebec, it cannot claim the right to pass legislation binding on the members of other Churches. We are happy that Canon Howard had the courage to fight this case through to its conclusion and remove the taint attaching to marriage in Quebec by non-Roman clergymen.

A Just War

A Letter to Great Britain from Switzerland

By Karl Barth

Dear Christian Brethren in Great Britain:

WE CHRISTIANS in all lands find ourselves, as far as this war is concerned, in a situation strikingly different from anything that we experienced 25 years ago: that is to say, different so far as we do not just accept this war as a necessary evil, but that we approve it as a righteous war, which God does not simply allow, but which He commands us to wage. And we hold this to be so in spite of the fact that it is not less terrible, and indeed may be much more terrible, than the last war.

In spite of this, we cannot resist the necessity of giving a different answer to what is today a different question. We do not exclude the possibility that the well-known arguments of Christian pacifism, which 25 years ago we either made our own or which at any rate deeply disturbed us, may later, in a different situation and in a different form, once again bring us under their power.

This war is being fought for a cause which is worthy to be defended by all the means in our power—even by war. Further, this cause could no longer be defended by any other means than by war. Theoretically both governments and peoples could always settle their national, territorial, economic, and strategic aspirations and claims by other than military action; and probably most of the wars which in the past have been waged for such reasons were not necessary—the war of 1914-18 included. But the war which was declared in September, 1939, is not being waged about such things, and it could not therefore be avoided. It is this that renders the pacifist argument unrealistic. People have made much of the various mistakes which after the last war—in the peace treaties, and in the following decade—were committed by the then victors, mistakes which have made this new war possible.

But we can maintain no more than that these mistakes made this war possible. They did not make it necessary. They did not bring it about automatically. They were not of the kind that could be corrected only by the sword. Admittedly the victors of 1914-18 were astonishingly slow to correct them. But we must not overlook the fact that during those years they were equally slow in consolidating the predominant position which they had won in 1918. There are no grounds whatsoever for accusing them of striving to bring about another war in order to maintain and perpetuate the results of the mistakes which had been made. On the contrary, this new war was finally declared only after many years of continued hesitation and evasion, in order to check a movement which was alleged to be an attempt to put right the mistakes which had been made in previous years, but which was actually—and still is—a threat ten times worse than all those mistakes put together.

This threat was the attempt of Adolf Hitler to force his "New Order" on Central Europe today, on the whole of Europe tomorrow, and on the whole world the day after tomorrow. The essence of this "New Order" is the assertion of the sovereignty of the German race and State, which in practice is that of the German "Führer." Its establishment is to be achieved by the whole might of Germany's military power, which is impelled by the force of a heathenish religion of blood, despotism, and war. This enterprise was met by toleration and yet more toleration, in a desire to atone (actually in a very unchristian way!) for past mistakes.

It is not true that in this war the West wants to subjugate the East, or the "senile" nations, the "youthful" nations, or the "haves" the "have-nots," or the Capitalists the Socialists. The imperialistic-militaristic demon would have acted somewhat differently from the men who were so slow to make up their minds to enter on this war, and only at long last took their decision.

Since this is so, we Christians cannot say "No" nor "Yes and No" to this war; we can only say "Yes." We must postpone our objection to war as such to some future date, when it may once again have some reality. We must not evade our responsibility for seeing that this war is waged, and waged ardently.

Whoever today is for Hitler, or is not against him, or is even not wholeheartedly against him, deserves to receive by the will of God through "the Revolution of Nihilism" his due reward. That is the very reason why France—and, first of all, unhappy Germany herself—have fallen a prey to Hitler's movement. On the other hand,

it is the clear will of God that we should recognize the true nature and power of the movement, in order to combat it with all our strength. The obedience of the Christian to the clear will of God compels him to support this war.

Can we say this with such certainty? We Christians must say it with such certainty for this reason: the world in which we live is the place where Jesus Christ rose from the dead, and the present age is the time of God's long-suffering until the day when the same Jesus Christ shall come again in His glory. The world is not some sinister wilderness where fate or chance holds sway, or where all sorts of "principalities and powers" run riot unrestrained and rage about unchecked. For just as Christ, according to the teaching of the whole of the New Testament, has already borne away sin and destroyed death, so also has He already (according to Colossians 2:15) completely disarmed those "principalities and powers," and made a spectacle of them in His own triumph, in order finally to tread them down under His feet on the day of His coming again (I Corinthians 15:15). It is only as shadows without real substance and power that they can still beset us. We Christians, of all men, have no right whatsoever to fear and respect them or to resign ourselves to the fact that they are spreading throughout the world as though they know neither bounds nor Lord. We should be slighting the Resurrection of Jesus Christ and denying His reign on the right hand of the Father, if we forgot that the world in which we live is already consecrated, and if we did not, for Christ's sake, come to grips spiritedly and resolutely with these evil spirits.

That an enterprise such as this ought to be resisted by political power using military methods is no new theory, devised merely to suit the present situation. It is precisely Christian thought which insists that resistance should be offered, and it is the Christians themselves who must not withhold their support. This implies, again according to the New Testament, that God has instituted for us Christians not only the Church, to build us up in Faith, Love and Hope, but also the political hierarchy, the State (for us, and also for the rest of the world), to testify to the Kingly Rule of Christ. Paul called the State in the most solemn way a "minister of God" (Romans 13:4, 6). He exhorted the Christians most emphatically to fit themselves into its framework and to pray for its good estate—"that we may lead a quiet and peaceable life in all godliness and honesty" (I Timothy 2:1).

According to Romans 13:1-7 and I Peter 2:13-17, the task of the State is this: to discriminate between right and wrong in the lives of all men and to set certain bounds for their conduct. The State must keep constant watch on these bounds, and constantly defend them, first of all on behalf of everybody, since the light of

¶ When the Nazis in 1935 ousted Dr. Karl Barth, noted Protestant theologian and founder of the Barthian philosophy of religion, from his professorship at the University of Bonn, two eminent American Protestant leaders, Dr. Henry Smith Leiper and the late Dr. S. Parkes Cadman, declared the event as epochal as Martin Luther's nailing of his ninety-five theses to the church door in Wittenberg. Now an exile in Switzerland, Dr. Barth has written this highly significant "letter to Great Britain," now published for the first time in America through the courtesy of Time Magazine, in a resumé prepared by the religion editor of that periodical. In it Dr. Barth declares that "this war is being fought [by Britain and her Allies] for a cause which is worthy to be defended by all the means in our power—even by war," and he calls upon all Christians to resist Hitler not on economic or humanitarian grounds, but as a witness to "the resurrection of Jesus Christ." We comment on this important letter in our leading editorial this week.—THE EDITOR.

all requires such bounds, and then, if necessary, *against* anybody who may be so arrogant as to break them. The State bears the sword in order to fulfil this very function. The State would lose all meaning and would be failing in its duty as an appointed minister of God, if it failed to defend the bounds between right and wrong by the threat, and by the actual use, of the sword.

When the British government declared war on Adolf Hitler's Germany in the autumn of 1939, it acted as the government of a righteous State according to Christian standards. Since this is so, there is but one decision left. The cause which is at stake in this war is our own cause, and we Christians first and foremost must make our own the anxieties, the hardships and the hopes which this war demands of all men. The Christians who do not realize that they must take part unreservedly in this war must have slept over their Bibles as well as over their newspapers.

You may have been struck by the fact that the ultimate reason which I put forward for the necessity of resisting Hitler was simply the Resurrection of Jesus Christ. But I have been struck, on my side, by the fact that in your pronouncements various other conceptions have been put forward as primary and ultimate reasons—such as "Western civilization," "the liberty of the individual," "freedom of knowledge," "the infinite value of the human personality," "the brotherhood of men," "social justice," etc. There is no need for me to assure you that the terms you use have a very positive meaning for me also.

But I doubt whether I can admit that those conceptions do really describe the grounds upon which we Christians must decide on our Christian attitude to the war. These conceptions are concerned with principles which might also be those of a pious Hindu, Buddhist or atheist; and that, however beautiful and fruitful they may be, they do not touch at all on the peculiarly Christian truths on which the Church is founded. Do those conceptions sufficiently indicate the distance between us and Hitler? Must we not make the gulf much wider? Ought not our opposition to him to be genuinely Christian? Our resistance

to Hitler will be built on a really sure foundation only when we resist him unequivocally in the name of peculiarly Christian truth, unequivocally in the name of Jesus Christ.

There is no need for me to hide from you my personal conviction that in the end Great Britain will be successful in the present war. I cannot venture to prophesy when, where and how Great Britain will conquer. But that she will conquer I am sure, because I have ultimately more confidence in British toughness than in German energy, and because ultimately I ascribe greater historical weight to the

better cause, for which the British Empire has made itself responsible, than to the evil and fundamentally fantastic cause of Adolf Hitler.

But our citizenship is today and always in heaven. For this very reason, we can and we shall today and always be of good cheer and firmly resolved in our attitude towards the earthly political order, which is the burning issue of our time.

I greet you cordially in the fellowship of a common Faith and Purpose.

Yours,

KARL BARTH.

Basle: April, 1941.

Twilight in Assisi

By Emily Taylor Perkins

TWILIGHT falls in Assisi, and it is the hour of Benediction of the Blessed Sacrament in the Basilica Superiore di S. Francesco.

We enter the church behind a queue of pathetic little blind boys in the charge of a kindly Franciscan friar. He has been playing with them on the green, and now he rounds them up like a faithful old shepherd dog and leads them into Mother Church.

Within the ancient basilica the last glow is fading from the Western windows. Among the choir stalls, little lights are beginning to twinkle like stars in the early evening sky; and, one by one, six major planets appear in the void as an acolyte sets fire to the candles on the high altar.

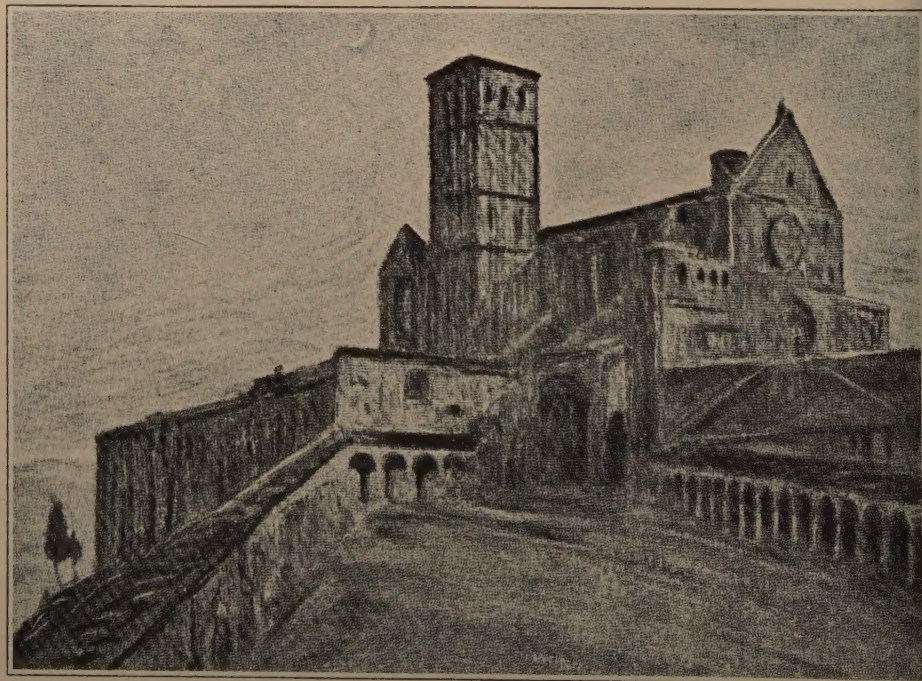
How I wish the blind children might share the mysterious beauty of these lights amid the shadows! At least they can hear the choir singing like the angels over the plains of Bethlehem: "*Cuor di Gesu—se qua colo di spema.*" And if they cannot see the sweet procession approaching the high altar with the Blessed Sacrament

under the white satin umbrella, they know that their Lord is drawing near—"O *Salutaris Hostia.*"

Kneeling in the dark old church, conscious of the Giotto's hidden from our sight, thinking of St. Francis and of his request to be buried on this hillside where criminals used to be executed, we watch the incense float across the candlelight. The bell rings and the living Christ is blessing us from the monstrance of gold, and time and the things of time are forgotten.

The God to whom a thousand years are but a day walks here in the shadows, as He did in Eden at the cool of the day—as He did in Galilee at sunset when the whole city was gathered together at the door, and He mingled with the multitude, healing their diseases—as He did here in Assisi when St. Francis made Him known to Umbria, Tuscany, Italy, and to the uttermost parts of the world.

Cuor di Gesu. Centro di vita, fonte de bonta.



BASILICA DI SAN FRANCESCO, ASSISI

MY GOD AND I

WE NEED no words, my God and I.
—Before the words are said,
He comes and gives me of Himself
In silence; words have fled.

I kneel to bring my needs to Him,
My fears, my cares, each day—
And lo! before the prayer is said,
The burden slips away.

I kneel to ask some boon of Him;
But when I feel Him near,
All lesser good is undesired;
Things finite disappear.

I do not think, I do not speak,
Absorbed my spirit lies
And drinks from never-ending springs,
Until refreshed I rise.

CATHARINE R. WATKINS.

Fiction of the Spirit

Recent Books Reveal a Significant Literary Trend

By Jerry Madison

LITERATURE can be a true expression of the thinking of the time, then the present trend to seek out spiritual values and their reality is a very important one. Each of the books to be discussed in this article presents this particular search from a different angle.

Dr. A. J. Cronin, in his *The Keys of the Kingdom* (Little, Brown & Co., \$2.50), offered the most controversial approach. Is it not true that among people who seek a religious life as a profession, they may also find some who are harassed by the problems and distractions that beset men in the other walks of life—such as ambition, indulgence, intolerance? Is it true that faith comes to people differently, that some have it as a fountain within, and others have to nurture and work at it? Is it not true that the aims and goals may vary considerably—from humble aspirations to stupendous accomplishment in public life, according to the temperament and bent of the one involved? This is the backdrop of Dr. Cronin's book. Francis Chisholm has a sad childhood when his parents are drowned, until he is rescued by his good Aunt Polly. She rears him with devotion, always hoping he will be inclined to offer his life to God. This decision comes to him only after a very tragic accident in his young life. His is a faith that is real, that has to be constantly fed and worked at to keep it something to which he can dedicate his life. Fr. Chisholm's early experiences are disillusioning; and he is pursued by a sense of defeat because he has been able to do little for humanity. Bishop MacNabb idealizes his idealism and sees also that he is a misfit with some of his superiors; so out of this comes a decision to offer him his mission in China.

Fr. Chisholm goes to China with a joyful heart; here at last he will find some opportunities to serve and help men. Here he can build a religious life with meaning for himself. It is in a pioneering job of the severest sort that he finds himself—amid trials that would soon break the heart and spirit of a less determined man. No funds, sullen resentment from the Chinese, floods, guerilla warfare, plague, and famine are all to be his lot.

The death of his atheist friend, Dr. Willie Tulloch, who had come to fight plague with him, is one of the most stirring scenes of the book. After his difficulties with the Mother Superior, Maria Veronica, the beautiful friendship they later enjoy is a dramatic climax. However, the real drama is Fr. Chisholm's growth, his spiritual individualism, his steadfast effort to keep his faith a vital thing and his amazing fortitude in the face of such vicissitudes. Fr. Chisholm's tragedy is that he is always a disappointment to his superiors, and he is constantly pushed aside.

The Keys of the Kingdom is a powerfully written book, a beautiful study of

the soul of the man who believed tolerance was the highest virtue, and humility came next. Here are Fr. Chisholm's own words and his expression of his faith: "Christ was a very tolerant man—and humble. . . . There is one thing most of us forget. Christ taught it. The Church teaches it . . . though you wouldn't think so, to hear a great many of us today. No one in good faith can ever be lost. No one. Buddhists, Mohammedans, Taoists . . . the blackest cannibals who ever devoured a missionary—if they are sincere according to their own lights, they will be saved. That is the splendid mercy of God. So why shouldn't He enjoy confronting a decent agnostic at the Judgment seat with a twinkle in His eye: 'I am here, you see, in spite of all they brought you up to believe. Enter the Kingdom which you honestly deny.'"

"MY FRIEND FLICKA"

In this day of chaos, a book like Mary O'Hara's *My Friend Flicka* (Lippincott, \$2.00) is indeed a find. It is essentially a very touching tale of the devotion the small boy, Ken, has for his colt, Flicka. It is actually much more than this.

Ken's father is an Army man; he loves horses, and he believes in discipline. He is trying very hard to make his ranch in Wyoming a going concern; and he wants his two boys to learn early self-discipline and manliness. The mother, an Eastern girl, loves this family. She has come to appreciate much her ranch home and being the "Missus" to the country-side. Her delightful spirit fills the book with charm. The older boy, Howard, has passed through his worst growing pains and, unfortunately for Ken, stands out in considerably better light with the father. The deft handling of this emotional problem between father and son falls to the lot of the mother, and she does it beautifully.

Here is a tale of rich living—of living with intelligence and appreciation. The description of the country and the author's unusual knowledge of horses gives a lovely luster to the story. The simplicity of it all gives one a sense of such deep pleasure that Ken's problems and his love for his colt are all-engrossing. *My Friend Flicka* has a second virtue; it is not only a book

for adults, but is admirably suited for young people of over 12 who are interested in the problems of living.

"MOUNTAIN MEADOW"

Searching for some spiritual home on this earth has been a quest long pursued by men. John Buchan (Lord Tweedsmuir) has used this theme for his posthumous book, *Mountain Meadow* (Houghton Mifflin, \$2.50).

An Englishman of affairs finds he has developed tuberculosis and has only a few short months at most to finish his life. His old ties seem suddenly very burdensome, and he severs them, leaving for New York en route to a place in Canada near Quebec, where he is certain he can have peace for his remaining days and perhaps a peaceful death too.

In New York he finds an amazing situation: His niece's husband, Francis Gaillard, a man tremendously successful and at the peak of his career, has simply walked out of his life, leaving no clue or explanation. The Englishman, feeling too ill by now to do much but die, is reluctantly forced into saying he will search for Gaillard.

This search leads him into a situation in which four men, including himself, find values that they had forgotten existed. It is a fascinating story of a trek toward the country where the Sick Heart river flows; it is a story of men searching for answers that have long been sought. Each in his own way finds his answer. At times it seems almost naive to have adults going through the mechanical movements of looking for succor in this manner; but it does put interesting psychological patterns into the mind of the reader.

John Buchan knew and loved the great open spaces and the beauty that are Canada's. He himself charted much of British Columbia where mountain rivers roar, where timber stands high and beautiful against a background of rugged mountains covered with eternal snow. He writes so movingly of this country and with the primitive relish that such untouched country gives one. This book is truly a mountain meadow itself, a plain of beauty bringing a peaceful joy in its reading.

A PRAYER AT SUNSET

I PRAY that at the setting of the sun
Thy searching eyes, O gentle Lord, may see
Some kindly deed, some needful work well done
Within this day, by one who worships Thee.

O grant that my small life may truly bear
The stamp of Jesus, though it be but dim;
And loveliness of thought, and actions fair,
Give evidence that I have been with Him.

ISABEL M. WOOD.

Christians and the War

WITH Congress debating modification of the Neutrality Law, already more honored in its neglect or evasion than by strict adherence to it, and with full participation in the war becoming daily more imminent, it becomes increasingly important for men and women to think straight and hard. And for Christians, it is imperative that their thoughts be firmly grounded in the Catholic Faith, if their conclusions are to be Christian ones.

It is easy to lose sight of this fact in the welter of conflicting arguments that are presented on all sides. Many of these, whether advanced by interventionists or isolationists, are lamentably sub-Christian, and not a few of them are un-Christian or even anti-Christian. Thus we are told on the one hand that we should enter the war to protect American business or to preserve the freedom of the seas, to prevent the Nazi barter-economy from destroying our own money-economy, or to defend the capitalistic way of life; and on the other hand, that we should stay out in order to do business with the Nazis after the war (which the protagonists of this cynical viewpoint assume Germany will win), or because the expense of war will destroy the national economy, or because events that take place across the ocean are no concern of ours, so long as America is not directly attacked. All of these arguments, however they may be coated with a veneer of the pious platitudinarianism that passes in some circles for morality, arouse only disgust mingled with pity in the hearts of sincere Christians.

For that reason, the letter of Karl Barth, the eminent Continental theologian, to Christians of Great Britain (and of the whole world) comes as a breath of fresh air. One need not agree with the tenets of Barthian theology to see the force of his plea that Christian motives should underlie the actions of Christian men and women.

To British Christians, Dr. Barth says in effect: You are on the right side but for the wrong reasons. Your cause is a just one, but your slogans are not. You claim to be fighting a Christian warfare, but your pronouncements might equally well be made by Hindus, Buddhists, or atheists. Why don't you put first things first?

Dr. Barth's criticism is a fair one, and it applies to America quite as much as to Britain—perhaps more so. For where, in the debates in the Senate or in the secular press, is the sincere note of Christian righteousness and morality to be found? Is the preservation of "Western civilization" enough of a motive to sway the followers of One who, in His earthly life, never heard of it? What shall it profit us if we gain the freedom of the seas and lose the freedom of the Christian conscience?

No, neither expediency nor even humanitarianism is enough to justify war against Hitler on Christian grounds. If these are the only issues, the Christian can only answer: Away with them, a plague on both your houses.

Can war against Hitler be justified on Christian grounds? If not, the Christian has no right to participate in it. If so, the Christian has no alternative but to bend every effort to accomplish the defeat of Hitler.

Here is the precise point at which we part from our pacifist friends, continuing to regard them with love and respect and to honor their sincere convictions, but convinced nevertheless

that they are wrong. Events have shown beyond a doubt that it is impossible for any nation to take a middle course; it must yield to Hitlerism or resist to the limit. But Hitlerism is, to all intents and purposes, a rival religion to Christianity. It is fundamentally un-Christian, definitely anti-Christian; for it subverts the Christian doctrines of God and of man. The Christian must not yield to anti-Christianity, nor submit to the crushing of the underlying bases of the Christian faith. Therefore he must resist Hitlerism, even at the cost of war.

The pacifist says that war is always wrong; therefore he will have nothing to do with it. But to exalt the virtue of non-resistance into a cardinal doctrine, to the exclusion of all other doctrines, is to fall into the typical Protestant heresy of exalting a part of the Christian Faith above the whole. Therein lies the error of pacifism.

DR. BARTH'S approach to the problem is not, perhaps, along lines that are familiar to most American Christians, particularly Catholic Christians. His emphasis on the sovereignty of God needs to be balanced with the consciousness of His continuing revelation of Himself in nature, in the sacraments, and in the Christian life. But he is right in his insistence that it is not enough that we should make a right decision; as Christians, we should arrive at that decision on

INSIDE AMERICA

BY ELLIS E. JENSEN, PH.D

The Facts About the Refugees

A great hue and cry has gone up that America is being "flooded" with refugees and that many firms are firing American workers to make room for them.

Here are the facts:

1. Our severe immigration quotas of recent years are still in effect.
2. In the seven and one-half years prior to Hitler's rise, 240,000 immigrants arrived from Germany and Austria; in the seven and one-half years since Hitler, 103,000—less than half as many.
3. In no period of seven and one-half years since the 1830's has America received so few people from Germany and Austria as in the last seven and one-half years.
4. Less than half the refugees are employable (many are children, married women, and aged persons); but all of them are customers for American businessmen and farmers.
5. Many refugees have brought to this country special skills and are now producing here, with American labor, products we formerly had to import.
6. I know of no American worker who has been dismissed to make room for a refugee. Many refugees are making a precarious living as peddlers or domestics or are doing menial tasks that most Americans are unwilling to perform.

From its beginning America has welcomed to its shores the victims of foreign barbarism. We are still carrying on that great tradition, though in a more limited way than ever before.

basis of our revealed Faith and our Christian convictions. On that basis, he believes that we must earnestly contend against the fundamental denial of Christianity that is involved in the threat of Nazi domination of the world.

Our own theologians have not failed to appreciate the fundamental antithesis between Christianity and the totalitarian concept of the State; indeed they have been warning of it, in season and out of season, especially during the past few years, while Hitler has been in the saddle. Thus Dr. Frank Gavin, of blessed memory, wrote in 1934 of the "New Idol" of totalitarianism:

"Here then is the secret of the New Idol—its exclusive claim to men's allegiance. Its claims are not without foundation, for it promises much. The Communist or the Fascist State pledges itself to organize and control the whole of man's life, from the cradle to the grave, and to articulate part with part, and the individual into the whole. Life—whether political, social, nationalistic, or economic—having become too complex, must now be simplified, whether artificially or by the use of coercion matters not. . . .

"What of the Church? Has she anything to say with reference to the tendencies of our time toward totalitarianism? There is no doubt whatever that once a totalitarian state is in the saddle, the Church must lose her liberty and be incorporated as institution and as religion into the New Order or be destroyed. . . . To worship and give full allegiance to what save God is the act of an idolator. Stand fast therefore in the freedom wherewith Christ has made us free!" *The New Idol*, in *New Tracts for New Times*; Milwaukee, 1934).

TODAY the issue is clearly joined, not only in the realm of theory, as when Frank Gavin wrote, but in actual warfare of the bitterest kind. Not one or two nations, but virtually the whole continent of Europe has been slaughtered as a bloody sacrifice on the altar of the New Idol. And neither our own country nor any corner of the world can remain free from the consuming greed of the Idol, which demands "the whole of man's life, from the cradle to the grave." The threat has materialized, in more horrible form than any of us could have foreseen even a few years ago; and the answering cry must ring out clearly: "Stand fast therefore in the freedom wherewith Christ has made us free!"

One further word needs to be said. War in itself cannot carry forward the Kingdom of God. The medieval Crusaders did not succeed in converting Islam by the sword. At best, war can only purge the world of some of its baser elements and its false leadership. The defeat of Hitler will not in itself insure either peace or justice. But it can clear the way for the building of the kind of world in which peace and justice shall be the prevailing notes.

That is where the great mistake was made in the days following the First World War. With a golden opportunity to build a new world upon the ruins of the old, men chose instead to enthrone again the greed and selfishness that have sooner or later destroyed every civilization—and in less than a quarter of a century the nations were once more at each other's throats.

We must not make that mistake again. The Christian conscience must make itself felt in the post-war settlement. The question of what is to follow the war is of the utmost importance for Christians. We welcome every effort made to give a Christian shape to these things to come—the pronounce-

ments of the Pope and of the British Church leaders, the Malvern Conference findings, the discussions of the North American Ecumenical Conference, the Federal Council's Commission on the Bases of a Just and Durable Peace. All of these are steps in the right direction, and there must be many more of them if the world is ever to have the kind of peace of which the angels sang at Bethlehem.

But the need of the moment is action. We cannot wait for the blueprints of the new house before putting out the fire in the old. Hitlerism will not be destroyed by half-way measures. And unless Hitlerism is to be destroyed, it is futile to talk of a just peace. Justice and peace are impossible as long as the world is kept in turmoil by a philosophy that has no regard for either justice or peace, nor for any of the fundamentals of Christian morality.

Personal

WE ARE delighted at the overwhelming approval expressed by members of THE LIVING CHURCH FAMILY at our decision to restore THE LIVING CHURCH to a weekly basis. We cannot publish even a small selection of the letters that we have received, but the following, from a reader in Tennessee, is typical:

"This is to tell you that I am glad THE LIVING CHURCH is again published weekly, as of old. I am an old subscriber, and I missed THE LIVING CHURCH the week THE LAYMAN'S MAGAZINE came out. It was a good magazine—but it was not THE LIVING CHURCH. Best wishes for the continued success of our grand Church paper."

Thank you, and all who have written in similar vein. We'll do our best to continue to deserve your confidence.

A Gratifying Response

IT PAYS to advertise in THE LIVING CHURCH.

To be sure, the space that we gave to the statue of "The Nazarene," by Dr. A. L. Wolbarst, in our issue of September 3d, was not advertising space, for neither the front cover nor our editorial columns can be bought by any advertiser. It was, rather, an expression of our own appreciation of a work of art, and our desire to find a home for it in the Church, for the benefit of the medical aid department of the British War Relief Society. We therefore published a photograph of the statue on our cover, and we wrote: "Our cover illustration shows an unusual piece of sculpture—and presents a unique opportunity for some generous individual to make a double gift, to the Church and to war relief."

The response was prompt and gratifying. Within a few days of the date of issue, the British War Relief office in New York received a letter from just such a "generous individual," Mr. George Beggs, a devoted Churchman of Fort Worth, Tex. "How much?" asked Mr. Beggs. Mrs. W. Coda Martin, replying for British War Relief, said that they hoped to receive \$350 for the statue. By return mail came a reply from Mr. Beggs with a check, not for \$350 but for \$500. He wished to buy the statue, he said, in memory of a friend, Edward Disney Farmer, "a Britisher by blood and an American by adoption."

Mr. Beggs has not yet decided where he will place the piece of sculpture. "At the time I made the purchase," he writes, "I had in mind sending it either to a hospital in the Arctic zone or giving it to some Church or institution in British Columbia. I thought once of maybe bringing it here to Texas

and presenting it to some church or hospital, so am undecided in a final way as to disposition of the statue." But wherever he may finally decide to send the statue, Mr. Beggs is delighted with his purchase, and says, "As I have written Mrs. Martin, director of the medical aid department, we both are indebted to *THE LIVING CHURCH* as far as this transaction is concerned. I well know it is a just and worthy cause to which this money goes."

It pays to advertise in *THE LIVING CHURCH*. And we are glad to have had the privilege of bringing together the parties to this transaction, to the glory of God and for the benefit of a worthy cause.

Church Army

THE Church Army needs young men to train for lay evangelism and social service work in the Church. Here is an opportunity for young men to respond to the call of Christ, even though they may not have a vocation to the priesthood.

The work of the Church Army ought to be better known in the Church. Where it is known, it is recognized to be a powerful adjunct to the ordained ministry. Church Army captains and sisters can work in many situations where ordained missionaries would be unable to penetrate. Remote areas and underprivileged groups are the principal fields of work for Church Army. From the training center in New York, trained workers have gone forth for service in the mountains of Tennessee, on the prairies of Kansas, in the slums of great cities, amid the jungles of Africa, and in many another difficult mission field, both at home and abroad. Workers are needed today to serve among cranberry pickers and other migrant workers, in rapidly growing mining and industrial areas, and among those living in houseboats along the Ohio River. The

Church Army goes far to answer the taunt that the Episcopal Church is a "rich man's Church," for it is the poor and underprivileged to whom the Church Army workers minister, bringing them the Gospel and building them into the fellowship of the Church.

Among the readers of *THE LIVING CHURCH*, we hope there may be at least a few who feel a call to just such a lay ministry. If so, Church Army offers them both the training necessary and the opportunity for service. Full details may be obtained from Capt. Earl Estabrook, national director, 41 E. 14th St., New York City.



"The parish birthday dinner was proclaimed by all to be the best yet. . . . All seemed to enjoy the films and the announcement by the rector that the parish had received a welcome gift in three street cars which will later be transformed into 'little churches' in outlying districts of the city."

—Parish bulletin, St. John's Church, Stockton, Calif.

WELL, this is a new one on us. We have seen railroad chapel cars, auto chapels, and trailer cathedrals, but a trolley car church is a new one on us. We can see its advantages, though, and in our mind's eye we can already visualize it as it comes clanging down Main Street, its sign indicating that it is bound for the Pearly Gates. We wonder: Is it a pay-as-you-enter, or does it have one of those gong-registers, operated by the usher pulling a cord every time he collects a fare—pardon us, takes up an offering? And if you don't like the sermon, can you get a transfer?

HERE is a "howler" from the Sturgis (Mich.) *Journal*. The editor was informed that there would be a memorial service for Bishop Chase on his anniversary, and that Howe School had invited those attending it to visit the school for a review of the cadet corps. Here's how the story came out: "Bishop Philander Chase, founder of Kenyon College and Bishop of Ohio, and a group of Episcopalian young people will be at Howe School tomorrow to view the cadet corps dress parade at 5:30 P.M. and to attend the evening chapel services."

AND the telegraph company contributed another howler, when it delivered a message to one of our Church publishing houses signed "First Congratulatory Church."

Worship

Worship releases us from the tyranny of self and self-deception. Worship frees us from the domination of the opinions of others.

Worship delivers us from the fear of death by assigning death its purpose and place in life. Worship liberates us from the withering ruts of prejudice by helping us to think like God.

Worship enables us to face life standing up when we are inclined to fall victims to its trials. Worship makes and keeps us alive to God, to the beauty of nature and the loveliness of friendship.

Worship is the most effective of all ways for helping to keep alive the name of Christ and to make Him known and appreciated.

—Bulletin, Church of the Messiah, Providence, R. I.

IN THE LADY CHAPEL

Cathedral of St. Mary and St. John, Manila

HERE bides such power as might light up a world.
This softly-candled sanctuary holds
Life that outlives the ages. Miracle
Is here undying in the Flesh that died
Two thousand years ago, and in the Blood
Drawn by a Roman soldier long since dust.

Here bides such power as might light up a world.
The generous electricity of God
Here concentrated, only waits the spark
Of answering energy to burst in flame.

Here bides such power as might light up a world;
For from this altar unseen cables stretch
To the tremendous engine of the Cross.

Where is the loose connection that we come
Back from the touch of the Magnetic Thing
Not vitalized by contact, not ablaze
So that the world with all its cruel ways
Turns not, ashamed, to follow us along
Our vastly glowing way?

What dynamos,
What mighty dynamos of God here labor
To light our faint five-candle-power lamps!

DOROTHY LEE RICHARDSON.



BOOKS



ELIZABETH McCracken, Editor

Important and Enjoyable Book

ON AND CHURCH ORDER, A Study of the Origins of the Evangelical Revival in Cambridge in the Eighteenth Century. Charles Smyth. Cambridge University Press: Macmillan. Pp. xx-316. \$1.00.

A historian who both knows his subject and frankly enjoys it is perhaps rare; and indeed for all concerned when, as in the present work, he can share both interest and knowledge with his readers. Canon Smyth successfully rescues the history of the Cambridge Evangelicals from dullness which so often marks the records of piety. His six chapters illuminate an important subject, the relation between the Evangelical Revival and the corporate life of the Church of England; the various contacts of Charles Simeon, perhaps the greatest of the Evangelicals, provide a point of departure for each topic.

The first three chapters deal with Revival in the Home, the School, and the University. Canon Smyth shows that the form of family prayers, revived by the Evangelicals, was an inheritance from an earlier, largely High Church, background—could have been traced further, indeed, to mediaeval English piety.

As a college chaplain, he is interested in the early 19th century criticisms of school and college religion. Schools were charged with having too little religious instruction and too much compulsory prayer, and the universities with combining religious observance with little serious interest. The Evangelicals met the need by attracting students to earnest teachers and spiritual guides, such as Simeon sought as an undergraduate and himself became as college fellow and parish priest. But Canon Smyth hints that they confused the situation by leading pious students into new contacts instead of reorganizing the religious practice which already existed.

The second half of the book illustrates the relation of the Evangelicals to the parochial system. Their early leaders operated, like the Wesleys, and so gathered congregations but loosely related to the Church. Even in their own parishes the workings of patronage might bring in an unsympathetic successor to an evangelical teacher, and so drive his following off to dissent. Simeon's purchase of livings from his trustees was an effort to treat the matter of appointment to parishes as a sacred trust rather than a form of real estate, though his more partisan successors might discredit on the method: "He sought to secure the gospel to all the parochial towns: which is at least a wider aim than that of prohibiting the Eastward position and taking the cross and candles off the altar" (p. 204).

More important, perhaps, his generation broke with the older Evangelicals by abandoning itinerancy and working on the parochial principle. Thus they made Evan-

gelicalism a form of Anglicanism rather than, as it threatened to become, merely a means of exit from it.

There are several interesting illustrations, including a print of Simeon in his pulpit and a French impression of English family prayers, from a book of 1829. No less interesting are the apparent digressions, which help to make the book a picture of life; one may mention a criticism of the view that the British sovereign becomes a Presbyterian in Scotland, and a description of the diet of the revivalist Berridge, Vicar of Everton. Berridge had roast meat only once a week, but kept a barrel of ale on hand to lubricate religious conversations. Canon Smyth comments:

"The old man lived plainly and frugally, but not austere: like most of the early Evangelicals, he would have found himself sadly at a loss amid a generation of teetotalers and vegetarians" (pp. 181-2).

Canon Smyth suggests at various points the lessons he would draw from the period of Church life he so vividly describes. His morals are that the Church of England gains from diversity, but suffers from the breach in each group between those who are and those who are not really Anglicans, and that Simeon was great in that he faced the problems of Church order which confronted him, perhaps limited in not looking beyond them to the positive program his principles would suggest. Perhaps I may observe more briefly that the story illustrates that it is as necessary for Evangelicals to be Churchmen as for Catholics to be evangelical.

EDWARD ROCHIE HARDY JR.

An Unsound Thesis Repeated

THE NEW TESTAMENT ACCORDING TO THE EASTERN TEXT. By George M. Lamsa. A. J. Holman Company. \$3.50.

Mr. Lamsa belongs to the group of theologians who when contradicted say it over again and say it louder. When Mr. Lamsa presented his translation of the Gospels from "the original Aramaic" (i.e., the Peshitta), such specialists as saw fit to pay attention to a preposterous theory pointed out that the Peshitta, far from being "the original," was a translation made from Antiochean Greek manuscripts in the early fifth century, with Rabbulas of Edessa as the probable translator. Having been so contradicted, Mr. Lamsa now says it over again and says it much louder: not only the Gospels but the whole New Testament was originally written in the "Aramaic" of the Peshitta, the Greek texts being all made "much later."

His translation of the Gospels was reviewed at considerable length in these columns and there is little point in going over the whole weary way once more. Certainly Mr. Lamsa cannot be convinced, for with him his proposition is a dogma; a faithful member of the Chaldean Church naturally regards its version of the Scriptures as sacred above all others. But why

does he support his proposition with assertions that are palpably and demonstrably untrue?

He writes (p. viii) that Peshitta does not agree with Greek texts; he is unaware that it is the exact agreement of Peshitta with the Greek texts of Antioch that was the major support of the traditionalists in their outcry against Westcott and Hort, as in Burgon's *Revision Revised*. He asserts that Aphraates used the Peshitta and that Ephraem Syrus wrote a commentary on it; he is unaware that the quotations of Aphraates are all from Tatian's Diatessaron and that Ephraem's commentary was likewise on the Diatessaron. He tells us that Rabbulas was a Monophysite; he is unaware that Rabbulas died before the Monophysite controversy broke out and that the heretical letters once ascribed to him are now known to have been written by his successor, Paul.

On page ix Mr. Lamsa declares that Rabbulas did not and could not have translated the New Testament into "Aramaic"; he is unaware that Rabbulas' close personal friend and biographer wrote: "By the wisdom of God which was in him he translated the New Testament out of Greek into Syriac"; this passage will be found in the original "Aramaic" on page 172 of Overbeck's *S. Ephraemi Syri et aliorumque opera selecta*. When we see on page xi that St. Paul's Epistles must have been in "Aramaic" because his congregations were "mostly Jewish," we really wonder if Mr. Lamsa has read his own translation which often asserts the precise opposite (Romans 1: 13; I Corinthians 12: 2; Galatians 5: 2; Colossians 1: 27, etc.).

BURTON SCOTT EASTON.

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By the Rt. Rev. George Craig Stewart, D.D.

Late Bishop of Chicago

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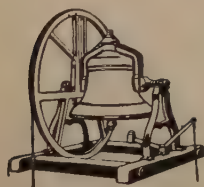
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Hal Raynor
ON THE HOLLYWOOD FRONT

Aloma of the South Seas (Paramount) is cinema's great gift to technicolor cameramen. It offers all the alluring colors and shadows to thrill any ultra-aesthetic photographer. The luscious swamps, the florid nooks, the rich plush of tropical verdure are fitting backgrounds for Dorothy Lamour and her sarong. She sarongs through the ferns and Paramount vegetation in a very tropical manner; and just to give you your money's worth, the producers throw in melodrama and top it all off with the gaudy pyrotechnic of a volcano eruption. Personally, I think that the volcano and cameraman should have top-billing because they steal the show.

Lynne Overman is the comic relief in the picture, which has all the good old technique of the musical extravaganza of the Prince of Pilsen days—except for the change of setting to the South Seas. I think you'll enjoy the production. What more could you want than melodrama, hokum, hula (or is the plural hulae?), over-vegetated scenery, Dorothy Lamour, sarong, mystery, comedy, and volcano eruptions—all in one picture in one evening. I enjoyed the whole thing; but I am one of those low I.Q. people who seem to enjoy almost any picture. *Aloma* is not a great picture; but it is a pleasant way to spend an evening if you don't want to be edified.

One of my favorite actors, Fritz Leiber, (his son was lay reader in two missions in New Jersey) does an excellent job, as he always does. Mr. Leiber, one of the best schooled actors on the stage or screen, will someday be given a part he truly merits. I've often wondered why the picture producers did not do the life of St. Francis of Assisi with Fritz Leiber in the title role.

I see where certain Church groups are protesting against the cocktail bar, night club, and generally sloppy scenes in many of our pictures. May I add my stamp of approval to this objection. The average writer who moves from Broadway directly to Hollywood is often not aware of the fact that the majority of Americans live lives without drunkenness, divorce, and infidelity. I'm sure it's possible to have a good story without resorting to the front page of newspapers where scandal, crime, and horror are given the big headlines, while the constructive efforts of mankind appear in small type in the back recesses of the paper.

The Voice in the Night (British-made) features one of my very favorite actresses, Diana Wynyard, playing opposite another good actor, Clive Brook. I'll never forget Miss Wynyard's superb performance in *Cavalcade* (one of the greatest pictures I've ever seen). In *The Voice in the Night*, she portrays her part with convincing finesse.

The picture is one that might be termed anti-Nazi propaganda; but I find that any picture that speaks of tyranny, Americanism, freedom of the pulpit and press apt to be called anti-Nazi propaganda. I hope the Senate doesn't investigate me now that I've said this.)

The Voice in the Night shows nothing at all of Nazi enterprises save for the effect those unhappy doctrines have upon the lives of the people of Germany. To many of us, this present crisis in world history is not for the survival of Britain or America, but for the survival of the Cross of Christ over against the swastika of the anti-Christ. In the story of the British film, I witnessed what might well be happening here in our own country. I saw a courageous priest dragged from his pulpit and killed. I saw homes and hearts torn apart, and the impossible struggle of the true Christian to combat the efficient tyranny of the Gestapo.

The Voice in the Night isn't overdone. It is realistic, artistic, and conscientiously accurate in its attempt not to resort to any hysteria-provoking devices so patent in many of the current propaganda films.

I guess you gather from this that I consider the film a superb piece of writing, directing, casting, and acting; and this is my humble opinion.

A young lady who recently met Max Rosenbloom in Hollywood (where he is working on Harvard Here I Come) said: "I have met Maxie and I don't believe all the stories that people have been telling about Maxie being mentally sub rosa."

Ladies in Retirement (Columbia) with Ida Lupino, Louis Hayward, Evelyn Keyes, Elsa Lanchester, Edith Barrett, Isobel Elsom, Emma Dunn, Queenie Leonard, and Clyde Cook, under the direction of Charles Vidor, is a very talkative of sophisticated crime, very well produced and assembled. Although there are more words than action, the picture is one of the best in its class that I have seen. I give high praise to Ernest Toch for his music.

A Hollywood agent was trying to sell one of his clients to a studio for the role of a priest in a contemplated production. "I tell you he's just the man for it," gesticulated the agent. "He used to work for an undertaker, and he knows all about ministers."

Puddin' Head (Republic) is Judy Canova versus a plot; and I'm not sure who wins. Judy is cast in her usual type of hillbilly, in a plot that holds together several funny scenes. Judy Canova can be very funny; and she gets several good laughs in this not too good picture.

NEW YORK

Salute to the New Decade"

Using the title, "Salute to the New Decade," the New York Episcopal City Mission Society, organized 110 years ago, on November 9th, launch its campaign to raise \$110,000. This fund, to carry on the work of the society, was promised to Bishop Manning in the spring as a gift to commemorate his notable anniversaries: his ordination,

paigned met on September 15th, the actual day of the month of the founding of the society in 1831. Among the members of the committee is the Rev. Thomas McClure Peters, grandson of one of the founders, who read from the minute books of the 1831 meeting. The chairman of the committee is the Hon. James W. Gerard. Other members are Thomas S. McLane, vice-president of the City Mission Society; Henry G. Hotchkiss, Mrs. Ernest R. Adee, Mrs. William Walker Kennedy, and Mrs. Charles Gilmore Kerley.



"SALUTE TO THE NEW DECADE": A campaign for \$110,000 for the Episcopal City Mission Society is being conducted by a committee of distinguished Churchpeople, as a tribute to Bishop Manning.*

his consecration, his presidency of the City Mission Society, and his 75th birthday. The campaign will open with a special service in the Cathedral of St. John the Evangelist, conducted by Bishop Manning and the Rev. William E. Sprenger, superintendent of the society. Later in November a sacred masque, depicting in an allegorical manner the history and development of the society will be presented; the exact time and place have not yet been decided. Young people of the New York City churches will take part in the masque, assisted by several choirs. The author of the masque is Hoffman Hays, who has produced several other successful pageants in New York; the composer of the music is George Foote. In addition to the history of the society, its present-day work will be presented.

The executive committee for the campaign

The executive committee includes (left to right, seated): Hon. James W. Gerard, campaign chairman; Thomas S. McLane, vice-president of the City Mission Society and chairman of the campaign executive committee; Mrs. Charles Gilmore Kerley and Mrs. Ernest R. Adee. (Standing): John Rousmaniere, Thomas M. Peters, treasurer, and Bert H. Thayer, Henry G. Hotchkiss, all members of the board of managers of the society; Mr. William E. Sprenger, superintendent of the society.

Congratulations From Bishop Tucker

Congratulations to the New York Episcopal City Mission Society upon its 110th anniversary have been sent to the society's secretary, the Rev. William E. Springer, by the Presiding Bishop.

Said Bishop Tucker: "The whole Church rejoices in the long and outstanding service which the City Mission Society has rendered during its 110 years. It stands foremost among Church agencies devoted to those in need, trouble, and sickness, and has been a leader in the field of social welfare for more than a century."

RHODE ISLAND

Bishop Perry Undergoes Operations

The Rt. Rev. Dr. James DeWolf Perry, Bishop of Rhode Island and former Presiding Bishop, is recuperating from two serious operations at the Jane Brown Memorial Hospital in Providence. He rallied successfully from the first operation on September 24th, and no complica-



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tions were anticipated from the second, scheduled for October 2d. However he will be unable to attend the synod of the province of New England, of which he is president, or to resume his duties for at least a month.

CHICAGO

Minute Men Help to Launch Debt Retirement Campaign

A diocese-wide appeal for debt retirement fund of the diocese of Chicago was launched in parishes and missions of the diocese on September 27th. The plan by which Chicago hopes to raise \$200,000 in gifts and pledges from individual Churchmen was then presented from pulpit and chancel by clergy and a special group of laymen speaking on behalf of the campaign.

The effort is being carried on under the direction of Edward K. Welles, chairman, with George W. Overton and the Rev. Ralph E. Hovencamp as associate chairmen. Working with them are sub-committees of workers from parishes and missions who will be in charge of the soliciting in their churches.

TWO PARTS OF FUND

On the opening Sunday and the succeeding one, October 5th, leading laymen of the diocese, organized as a corps of "minute men," were scheduled to visit many of the churches and make brief addresses on behalf of the plan.

These laymen carried the good news that a total of \$135,000, or 70% of the amount needed, had already been raised in cash and pledges for the second half of the debt retirement fund, by the special gifts committee headed by Robert F. C. of St. Chrysostom's Church. The payment of these special gift subscriptions, however, is contingent upon the raising of another \$200,000 by parishes and missions, payable by July 1, 1943.

"KICK-OFF DINNER"

Previous to the opening of the drive, nearly 500 representatives of parishes and missions met for a "kick-off dinner" on September 29th, in the Furniture Mart restaurant. Bishop Conkling of Chicago, Bishop Randall, Suffragan of Chicago, Mr. Welles, and a number of other clergy and lay leaders made brief addresses urging cooperation with the program and expressing confidence that the people of the diocese would respond to the appeal. Eight preliminary meetings were also held in various areas as a forerunner to the dinner.

Offices for the campaign have been set up in the Layman's Association headquarters in the First National Bank Building, with Fr. Hovencamp in charge. A student at Seabury-Western Seminary, Fr. Hovencamp entered the ministry after a number of years in the business world and is well trained to handle the executive work and office detail of the fund-raising program.

Youth Conference a Great Success

A conference which this year surpassed all its previous records, but which, according to its leaders, "needs every type of nurture that it can possibly have," the annual fall conference of the youth people of the diocese of Chicago.

This year 225 young people, representing 52 parishes and missions, strained to limit the accommodations of the DeKoven Foundation at Racine, Wis. Conference leaders included Bishop Conkling of Chicago, the Rev. Rex Wilkes, the Rev. Bonnell Spencer, OHC, and the Rev. James Parker. The Rev. Gordon Brant was director of the conference, and Dean Joseph Minnis, chaplain.

With this conference as a springboard the United Movement of the Church Youth has had a fine reception in the parishes and missions of the diocese.

NORTH DAKOTA

"Don't be Afraid of New Adventures in Reconstruction"

"Don't be afraid of any new adventure in social or economic reconstruction as long as you feel sure that its motive and program are Christian and you can go forward with Christ without frustration or hypocrisy." This advice was given by Bishop Remington of Eastern Oregon to Churchmen attending the convocation of the district of North Dakota.

In the face of attack from within and without, we must face our problems "with clear eyes," the Bishop said. "God still reigns; Christ is not dead; and more than

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orders now for November and December delivery.

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city."
Bishop Remington also spoke at the din-
which brought the sessions to a close—
me on The Youth Movement. The
Dr. A. E. Knickerbocker of Minne-
addressed a joint session of the
regation and Auxiliary on Forward in
re; and Miss Mary Bristol, repre-
g the young people of the diocese,
on The Growth of the Church. In
annual address, Bishop Atwill of North
ea stressed the need of a native min-
additional bequests, and an increase in
number of confirmations.

ions: The Rev. Robert Clarke was elected
y, replacing the Rev. Homer R. Harrington,
ad served for 18 years. Delegates to 1942
ial synod: Clerical, John Richardson, R. A.
F. C. Wild; lay, A. W. McNair, O. E.
J. G. McCutcheon.

MASSACHUSETTS

Counteract Anti-Christian Propaganda

help Churchpeople to reestablish
selves in the Christian Faith amid a
er of anti-Christian propaganda, the
achusetts department of religious ed-
don has planned a series of diocesan
bls for adults.

ne program includes schools at Grace
rch, Lawrence; the Cathedral Church
t. Paul, Boston; St. Paul's Church,
kton; the Church of the Ascension,
River; and St. Peter's Church, Bev-
The first two schools opened the
week in September. The others will
in mid-October. All are sponsoring
kly sessions in the evening for five
essive weeks, except the Cathedral
rch which is having eight sessions.

ome of the courses offered will be:
Church Helps to Build Christian
nocracies, led by Miss Elise G. Dexter;
rpretation and Accompaniment of
rch Music, the Rev. Cuthbert Fowler;
nning for Weekday Church Schools,
Rev. Dr. Erwin L. Shaver; The Ge-
aphy of Religion, Dean Edwin J. van
en; The Drama of the Prayer Book,
Rev. Dr. Phillips E. Osgood; and The
ud of Witnesses, Miss Ruth M.
don.

TENNESSEE

New Branch of CMH

Plans to establish a Middle Tennessee
rch of the Church Mission of Help
t shape at a meeting of the diocesan
cil of CMH in Christ Church, Nash-
y, on September 17th.

branches of the organization have been
ve in Memphis and Knoxville since
t; and the plan for expansion is based
n a study of the work accomplished by
two older branches in the diocese.

Irs. R. Brinkley Snowden, diocesan
ident, expressed gratification at the
usiasm displayed by Churchpeople at
meeting. Both Bishop Maxon of
nessee and his Coadjutor, Bishop
dridge, were present and urged the
mediate establishment of the new branch.

Miss Edith F. Balmford, executive secre-
tary of the national council, Church Mis-
sion of Help, also took part in the
conference and emphasized the importance
of meeting demands arising from the na-
tional defense program.

LOS ANGELES

Celebrate 22d Anniversary of Bishop Shayler's Consecration

On the occasion of the 22d anniversary
of the consecration of the Rt. Rev. Dr.
Ernest Vincent Shayler as Bishop of
Nebraska, a Eucharist was held on Sep-
tember 11th in Trinity Church, Los
Angeles.

The ceremony included the presentation
and blessing of a chasuble worn by retired
Bishop Shayler at the service. The choice
fabrics used in the chasuble were secured
by Mrs. Shayler during her travels in
India; and the chasuble was fashioned by
Mrs. Herbert V. Harris, wife of the
rector of Trinity Church, Los Angeles.

At a luncheon following the service a
bound book of testimonials of clergy and
laity was presented, expressing their ap-
preciation of the Bishop's ministry and
affection for him.

ALBANY

New Archdeacon in Office

The Ven. Dr. A. Abbott Hastings, new
archdeacon and executive secretary of the
diocese of Albany, took up his duties in his
dual office on September 15th. Archdeacon
Hastings resigned the rectorship of St.
Paul's Church, Troy, to succeed the Ven.
Guy H. Purdy, who resigned recently as
archdeacon because of ill health.

SOUTH FLORIDA

Cloister Connects New Parish House and Church

St. Mark's parish, Cocoa, Fla., has re-
cently completed a large parish house, the
gift of Miss Ina Love Thursby, in memory
of her sister, the late Miss Emma Cecelia
Thurston, world-renowned concert so-
prano. Their former home on Merritts'
Island, near Cocoa, is still occupied for
part of each winter by Miss Thursby.

Connected by a cloister with the church,
this \$15,000 parish house adds much to
St. Mark's in beauty and efficiency. The
Rev. William L. Hargrave is rector.

CUBA

First Summer School

The first summer school ever held in
Cuba convened in Camaguey in the build-
ings of St. Paul's School during the first
week in September. About 40 persons took
part.

The schedule included daily *Misas*,
classes in Church history, church school
organization, and the Bible and Prayer
Book, and tours to historic sites. Students

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also visited in a more or less extracurricular capacity, the airport which is being constructed by the Pan-American Airways and which will be capable of taking care of 2,000 planes.

The Ven. Romualdo Gonzalez, diocesan secretary of religious education, was the director of the school, and the Ven. J. H. Townsend, the chaplain.

MINNESOTA

UTO

The diocese of Minnesota has reported an increase in the spring offering of the United Thank Offering of \$856.20 this year over the first similar period of the last triennium. Mrs. James A. Latta, UTO custodian, added that the women of the Church in Minnesota are determined to "hold this lead and add to it each six months."

WESTERN MICHIGAN

Onion Workers

Miss Bernice Jansen, who was formerly on the mission staff in Japan, has been appointed as a rural worker in the diocese of Western Michigan and will give particular attention to the spiritual needs of the great number of migrants who come to Michigan each year to work in the onion fields.

Miss Jansen's new work was first sug-



MISS JANSEN: To aid onion workers in Western Michigan.

gested by Bishop Bartlett of Idaho, who made a survey of the diocese last year. Since then, there has been a study of the question by the Women's Board of the diocese, with the result that the Rev. Dr. George A. Wieland, executive secretary of the Department of Domestic Missions, has made the appointment. Miss Jansen's headquarters are at Hastings.

LONG ISLAND

New Parish Building at St. James', Elmhurst

The first new building to be erected St. James' Church, Elmhurst, Long Island in 92 years is the \$50,000 parish house now in the process of construction.

The building was planned a number of years ago during the rectorship of the Rev. C. Lawson Willard. The Rev. George Parsons is the present rector of the 237-year old parish. All but \$6,000 of the money needed for the building is now in hand raised by gifts, surplus accounts, and benefit functions.

The old parish house, which was 100 years old, was demolished in July and ground broken for the new building. The laying of the cornerstone by Bishop Sturges has been scheduled for October 12th.

WASHINGTON

Trans-Atlantic Layreader

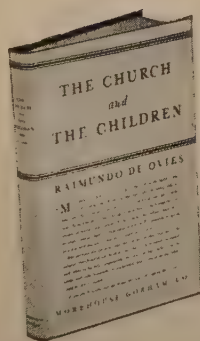
Admiral Victor H. Danckwertz of the Royal Navy, who is attached to the British Embassy in Washington, has been reading the lessons at the morning services in St. John's Church, Washington. This summer he established the extraordinary record of reading one Sunday in St. John's; the next Sunday in his parish church near Portsmouth, England; and the very next Sunday back in St. John's, Washington.

A New Book — THE CHURCH and THE CHILDREN

by Raimundo de Ovies

Author of *Somewhere to be Had*

Dean of the Cathedral of St. Philip, Atlanta, Georgia



The process of educating children in the Church occupies the attention of a large corps of lay-workers besides all of the clergy. Many books on child psychology and teaching theory are in circulation today.

There are fewer books,

however, on the "how" of teaching by experienced clergy who daily and weekly are working for and with children.

Raimundo de Ovies, Dean of the Cathedral of St. Philip in Atlanta, Georgia, is an expert who has years of actual practice in dealing with children and young people. He is the conductor of the famous "The Church of the Children" program over one of the radio broadcasting stations in Atlanta, Georgia, each Saturday afternoon at 6 o'clock. The broadcast originates in the Cathedral, and the children carry out the program with the exception of the story which is told by Dean de Ovies.

Drawing from his clinical experiences, his knowledge of and love for children, and from his daily experiences of being among them, Dean de Ovies gives to the Church an exceptional book which in no sense is academic or dogmatic. The emphasis is not on the content of teaching but rather, in the words of the author, "a suggestive approach to the HOW of teaching what any may consider best to teach."

The book is divided into three sections. Part one is devoted to the relationship between teacher and pupil, methods of teaching that work, the children's service, instruction, humor in teaching and how to gain and hold attention. The second and third parts consist, not only of sermons to children and sermonettes for special occasions, but also the Dean's analyses of the methods of treatment in making sermons interesting to children, and some of the psychological reasons why they are interesting and effective.

There is a great deal of material help in this book for anyone who has the privilege of teaching children and young people.

Morehouse-Gorham Co., Corrected Price, Postpaid, \$2.03 New York City

EDUCATIONAL

SEMINARIES

Forty-Four Students Register at on Opening Day

The General Theological Seminary will begin the first term of the academic year 1941-1942 on September 24th, with students and registration still incoming.

The 94, 42 are new students. Twenty-four are juniors, representing 19 colleges and universities (Allegheny, Bard, Carroll, Citadel, Colorado, Columbia, Fordham, Harvard, Hofstra, University of Illinois, Lehigh, Lenoir Rhyne, Marquette, Ohio State, Pennsylvania State, Princeton, Trinity, Tufts), and 12 are seniors and missionary districts (Chicago, Colorado, Harrisburg, Long Island, Massachusetts, Milwaukee, New York, New York, Pittsburgh, South Carolina, Texas, Western North Carolina).

Seventeen of the new men are graduate students, six are specials, one is a member of the middle class, and one a guest student. The guest student is the Rt. Rev. Dr. Sovietov of the Greek Orthodox Church, a graduate of the University of Chicago. The senior class numbers 24 members and the middle class 28. Five hold fellowships, the only new fellow being the Rev. John O. Bruce, who graduated from the seminary last May.

The Very Rev. Dr. Hughell E. W. Brooke, dean of the seminary, announced the only change in the faculty was the appointment of Dr. Friedrich Wilhelm Oster as lecturer in Christian ethics. The Rev. Robert L. Clayton, a former fellow, has left to become curate at Christ Church, Corning, N. Y. Another fellow, Rev. Frederick Q. Shafer, has been elected rector of St. Mary's-by-the-Sea, Pleasant, N. J., and has accepted the call.

S Offers 2d Year of Training "Released Time" Teachers

On October 14th, the General Theological Seminary will begin the second year of its three-year program for teachers of religious instruction excused from public school for "released time" religious instruction.

Courses were given last year to a number of teachers who wished to qualify to

COMING EVENTS

October

- Synod of province of Northwest, St. Paul, Minn.
- Synod of province of Midwest, Grand Rapids, Mich.; synod of the province of New England, Lenox, Mass.
- 6. National Council meeting in New York; Conference of Church Workers Among Colored People in province of Sewanee, St. Michael and All Angels' Church, Charlotte, N. C.
- Consecration of Dr. Noble C. Powell as Bishop Coadjutor of Maryland, Emmanuel Church, Baltimore.
- Synod of province of Washington in Washington.
- 2. Synod of province of New York and New Jersey, Asbury Park, N. J.

teach the children in the schools opened at St. Bartholomew's Church and the Chapel of the Incarnation. Some of these teachers, with others, are expected to register for the second year's work.

The first course will be given by the Rev. Dr. Cuthbert A. Simpson of the Old Testament Department, on that subject. This will be followed later in the season by a course on the New Testament by the Rev. Dr. Burton Scott Easton. In the early spring, there will be a course in Church history by the Rev. John A. Richardson; as well as a course in Christian ethics and one in liturgics. The instructors for these two final courses have not yet been appointed.

Larger Junior Class at Berkeley

An increase in the number of students registered for the junior class at the Berkeley Divinity School was reported at a meeting of trustees in September. The trustees heard also that repairs and improvements have put the buildings of the school in perfect condition and that the school is now financially secure. Action by the board made the Rev. Dr. Charles B. Hedrick officially the acting dean of the school, succeeding the late Dean William Palmer Ladd.

COLLEGES

Large Enrolment at St. Augustine's

One of the largest opening day enrolments was reported the last week in September at St. Augustine's (Colored) College, Raleigh, N. C., with many more young men than usual beginning freshman courses.

Prof. Louis F. Roberts has resumed his work as teacher of physics and mathematics after a year of study toward a doctorate at the University of Michigan. David C. Virgo has replaced Prof. James A. Boyer, who will continue for a second year his study for a doctorate at the same university.

Two Qualities Attractive to Students

Two personal qualities in college workers which greatly attract students are the power of a single and conscious direction of aim and the power of a blameless personal life. Bishop Loring of Maine stated at the opening session of the conference of college and university workers held at Silver Bay on Lake George, N. Y., early in September [L. C. September 3d].

Other speakers at the four-day conference included the Rev. Alden Drew Kelley, secretary of college work in the National Council, who was present to discuss the purposes and organization of the Association of Canterbury Clubs.

Colleges represented at the conference by chaplains included Adelphi, Albany State Teachers' College, Cornell, Darrow School, Hobart, Hofstra, Keuka, Rensselaer Polytechnic Institute, Russell Sage, Skidmore, and Union. The conference was first of a proposed series sponsored by the committee on college work of the Second province.

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CHANGES

Appointments Accepted

BAXTER, REV. WILLIAM C., formerly rector of the Cathedral parish of St. Mary and St. John, Manila, P. I., is now serving as locum tenens at St. John's parish, Youngstown, Ohio. Address: 323 Wick Avenue, Youngstown, Ohio.

BENTLEY, REV. WALTER E., of Princess Bay, Staten Island, N. Y., who has been acting as supply at St. Luke's and All Saints' Churches, Brooklyn, and St. George's, Astoria, Long Island, during the summer, will resume his lectures on the Oberammergau Passion Play, the Theater, and Shakespeare, this fall and winter. The Rev. Mr. Bentley will give his lectures for the sole benefit of the British War Relief Society.

BUCKINGHAM, REV. HUBERT J., formerly at St. Helen's Church, Wadena, Minn., is now priest in charge of St. Ann's mission, Bridgehampton, Long Island.

CLAPHAM, REV. STANLEY, is now rector of St. Luke's Church, Los Gatos, Calif.

COX, REV. RALPH H., formerly curate at St. John's Church, Stockton, Calif., is now rector of St. Paul's Church, Bakersfield, Calif.

JUDD, REV. ALBERT O., formerly priest in charge of St. Luke's mission, Mechanicsburg, Pa., is now assistant at St. Gabriel's Church, Hollis, Long Island.

LARSON, REV. KNUD, a former Presbyterian minister who is preparing for the diaconate, is in charge of Trinity Church, Irvington, N. J.

LATTIMORE, REV. FREDERICK L., a deacon of the diocese of California, is now curate of St. Paul's, Brooklyn. Address: Clinton Street and Carroll Avenue.

MCCLEINTOCK, REV. JAMES, JR., of the diocese of Pennsylvania, is now vicar of St. John's, South Englewood, N. J., and the Redeemer, Palisades Park.

McKEAN, REV. W. ROULSTON, formerly curate of Christ Church, Philadelphia, is now associate rector of St. Matthew's Church, Philadelphia. Address: Eighteenth Street and Girard Avenue, Philadelphia.

MILLER, REV. RAYMOND H., formerly at St. Mary's Church, Clementon, N. J., is now serving St. Uriel's, Sea Girt, N. J.

NIKEL, REV. FRANK, formerly priest in charge of St. Joseph's mission, Queens Village, Long Island, is now priest in charge of Christ Church mission, Stewart Manor, Long Island.

PETERS, REV. SYDNEY R., formerly rector of Holy Trinity Church, Tiverton, R. I., is now priest in charge of St. Thomas' mission, Farmingdale, Long Island.

RICHARDS, REV. G. SHERMAN, formerly of St. John's Cathedral, New York, is now associate rector at All Saints' parish, Atlantic City, N. J.

SHEPHERD, REV. WILLIAM G., formerly at All Saints' Church, Brooklyn, and St. Michael's, Cambridge, is now a chaplain at Bellevue Hospital, New York, under the City Mission Society.

URBAN, REV. JOSEPH T., formerly rector of Trinity Church, Swedesboro, N. J., and priest in charge of St. Peter's Church, Clarksboro, and St. Stephen's Church, Mullica Hill, N. J., will be priest in charge of St. Mary's Church, Clementon, and rector of the Church of the Atonement, Laurel Springs, N. J., effective November 1st. Address: 58 Blackwood Road, Clementon, N. J.

VAN DER HEIL, REV. PETER C., JR., of Holy Trinity Church, Philadelphia, will be rector of St. James' Church, Downingtown, Pa., effective November 1st.

WILLIAMS, REV. JOHN, JR., is now rector of the Church of the Holy Apostles, Brooklyn.

ZIADIE, REV. WILLIAM LOUIS, formerly of the Philadelphia City Mission, has accepted appointment as vicar of Grace mission, Hulmeville, Pa.

New Addresses

LONG, REV. C. STANLEY, retired priest of the diocese of Southern Virginia, is now living at 506 North Elm Drive, Beverly Hills, Calif.

MOORE, REV. JOHN F., formerly assistant at the Church of the Good Shepherd, Rosemont, Pa., has entered the novitiate of the Order of the Holy Cross, West Park, N. Y.

SHUTT, REV. PHILIP L., rector of the Church of

the Good Shepherd, Quincy, Ill., may be reached at P. O. Box 386; residence, Hotel Newcom.

SIMPSON, VEN. T. A., archdeacon for Indian missions in North Dakota, is now living at 20 Sixth Avenue, N. W., Mandan, N. D.

WOLTERSTORFF, REV. ROBERT M., rector of the Church of the Messiah, St. Paul, Minn., has moved to 1831 Hillcrest Avenue, St. Paul, Minn.

Resignations

MELLEN, REV. ARTHUR H., formerly chaplain of the Church Charity Foundation, Brooklyn, retired and is now living at 1400 Dean Street, Brooklyn.

MILLER, REV. GEORGE R., rector of St. Nathaniel's Church, Philadelphia, for nearly 40 years has resigned from this position and retired.

RUNNELS, REV. E. P., has resigned as rector

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MEETINGS

THE 79TH ANNUAL MEETING of the Living Church and Contributing Members of the Evangelical Education Society of the Protestant Episcopal Church will be held on Thursday, October 16, 1941, in the Board Room of the Platt Building, 130 South 22d Street, Philadelphia, at 3:45 p.m. for the election of officers, and the transaction of such other business as may be presented—CHARLES H. LONG, General Secretary.

MAGAZINES WANTED

CHRISTENDOM, English, Volume 9, Number 35, September, 1939. One copy in good condition wanted for the Frederic Cook Morehouse Memorial Library, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED

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TEACHER of piano, vocal groups, and English. desires position in private school. B. Mus. B.F.A. degrees. Box T-1580, THE LIVING CHURCH, Milwaukee, Wis.

CHANGES

Manuel Church, Grass Valley, Calif., to devote his time to work as chaplain in the CCC.

Military Service

CALLUM, Rev. ARLINGTON A., who has been serving as a chaplain with the rank of Lieutenant Colonel in the 260th Coast Artillery, aircraft, stationed at Fort Bliss, Tex., has been relieved from active duty in the Army. He will return to his former status in the District of Columbia National Guard and will resume his duties as rector of St. Paul's Church, Washington.

ELSON, Rev. CHARLES W., of the United States Army Reserves, formerly regimental chaplain of the Marines, has been transferred to the USS *Albatross*. Address: USS *Melville*, c/o Postmaster, New York, N. Y.

PARKER, Rev. CHARLES L., is on leave of absence from St. Paul's Church, Bridgeport, Conn., and is serving as a chaplain with the United States Army Reserves. Address: Rev. Charles L. Parker, Chaplain, USS *Pelias*, Postmaster, New York, N. Y.

WINNINGTON, Rev. EDGAR, rector of Holy Cross Church, Miami, Fla., is now chaplain of the Naval Base at Jacksonville and expects to continue in service as secretary of the diocese of South Florida while he is stationed in Jacksonville.

ADVINE, Rev. GEORGE H., JR., rector of St. Andrew's Church, Harrisburg, Pa., has been appointed a chaplain with the rank of First Lieutenant and assigned to the Brigade Staff, Pennsylvania Reserve Defense Corps. His assignment will permit him to continue as rector of St. Andrew's.

Ordinations

PRIESTS

ATLANTA—The Rev. JOSEPH BRITT ELLINGTON was ordained priest by Bishop Mikell of Atlanta on September 10th at St. Alban's Church, Elberton. He was presented by the Rev. Milton Richardson. The Rev. David C. Wright Jr. preached the sermon. The Rev. Mr. Ellington will be priest in charge of St. Alban's, Elberton, and the Church of the Redeemer, Greensboro.

KANSAS—The Rev. JOHN RICHMOND CHISHOLM, deacon in charge of St. Andrew's Church, Scott, Kans., was ordained to the priesthood of St. Andrew's on September 15th by Bishop Penick of Kansas. He was presented by the Rev. William P. Barnds; Dean John W. Day of Grace Cathedral, Topeka, preached the sermon. The Rev. Chisholm will be rector of St. Andrew's.

OREGON—The Rev. Messrs. LESLIE DEVORE, ROBERT LOVELAND GREENE, and WILLIAM HARRISON LANKFORD were ordained to the priesthood by Bishop Dagwell of Oregon on September 19th at St. Mary's Church, Eugene, Ore. The sermon was preached by the Rev. L. E. Kempton. The Rev. Mr. Dunton was presented by the Rev. W. Taylor and will be vicar of Calvary Church, Eugene; the Rev. Mr. Greene was presented by the Rev. F. A. McDonald and will be vicar of St. Andrew's, Portland; the Rev. Mr. Lankford was presented by the Rev. R. F. Ayres and will be vicar of St. Alban's, Tillamook, Ore.

SACRAMENTO—The Rev. GEORGE W. MORRELL was ordained priest by Bishop Porter of Sacramento on August 28th at St. John's Church, Colusa, Calif. He was presented by the Rev. Carl N. Tamblin; Dean Henry H. Shires of the Church Divinity School of the Pacific preached the sermon.

WEST MISSOURI—The Rev. HOWARD LAND was ordained to the priesthood by Bishop Penick of West Missouri on September 17th at St. John's Church, Nevada, Mo. He was presented by the Rev. A. L. du Domaine; the Rev. Thur L. Bice preached the sermon. The Rev. Mr. Land will be rector of All Saints', Nevada.

DEACONS

MONTANA—CLARENCE DOYLE SMITH, son of the rector of St. Andrew's Church, Livingston, Mont., was ordained to the diaconate by retired Bishop Fox on September 10th at St. Andrew's Church. He was presented by his father, the Rev. Lewis D. Smith. The young deacon is a student of the School of Theology at the University of the South.

SPOKANE—GUSTAV KARL MARKGRAF was ordained deacon by Bishop Cross of Spokane on September 17th at Epiphany Church, Spokane,

Wash. He was presented by the Rev. William B. Carns; the sermon was preached by the Ven. Alexander Coffin. The Rev. Mr. Markgraf will be vicar of Epiphany and St. David's, Spokane.

Diocesan Positions

LILE, Rev. B. B. COMER, canon missionary of the diocese of Ohio, was recently made archdeacon of Ohio by Bishop Tucker of the diocese. The change in title will involve no change in duties or position.

POOR, CLARENCE H., will be acting treasurer of the diocese of Massachusetts, during the absence of Philip H. Stafford, treasurer, for military service. Mr. Stafford, a member of the Reserve Corps, has been taking a seven weeks' course at the Adjutant General School, Arlington, Va.

READ, Rev. RALPH D., formerly on the staff of Christ Church Cathedral, Hartford, Conn., is now assistant to the executive secretary of the diocese of Connecticut. Address: 207 Farmington Avenue, Hartford, Conn.

Lay Workers

FITCH, DUDLEY WARNER, choirmaster and organist of St. Paul's Cathedral, Los Angeles, has resigned his position after 18 years of service, to go East in October to settle his sister's estate at Andover, Mass.

Marriage

BIRD, Rev. ROBERT M., priest in charge of Trinity Church, Statesville, N. C., and St. James' Church, Iredell County, was married on August 26th at Christ Church, Cleveland, N. C., to Miss Mary Katherine McLaughlin of Cleveland. Officiating was Bishop Penick of North Carolina, assisted by the Rev. J. L. Martin. Mrs. Bird has been a teacher in the Sanford public schools.

DEATHS

Harry F. Auld, Priest

The Rev. Harry Floy Auld, honorary associate rector of St. Paul's Church, Columbia, Pa., diocese of Harrisburg, died at his home in Marietta, Pa., this summer, at the age of 85. A few hours before his death he had received the sacrament of Union at the hands of the Rev. W. Josselyn Reed.

A graduate of the General Theological Seminary, Fr. Auld served St. Mary's, Mott Haven, New York City; the Church of the Advent, Hatboro, Pa.; St. Andrew's, Shippensburg, Pa.; and All Saints', Paradise, Pa. During the interregnum in the rectorship of St. Paul's, Columbia, Fr. Auld was in charge of the parish.

The Burial Service was read in St. Paul's Church by the Rev. Mr. Reed. Interment was at Keyport, N. J.

CHURCH CALENDAR

October

12. Eighteenth Sunday after Trinity.
13. S. Luke. (Saturday.)
19. Nineteenth Sunday after Trinity.
26. Twentieth Sunday after Trinity.
28. SS. Simon and Jude. (Tuesday.)
31. (Friday.)

A.C.U. CYCLE OF PRAYER

October

12. St. Paul's, Winter Haven, Fla.
13. St. James', Griggsville, Ill.
14. All Saints', Bergenfield, N. J.
15. St. John's, Marion, N. C.
16. St. Philip's, Buffalo.
17. St. Mary of the Angels', Hollywood, Calif.
18. Holy Trinity, Platteville, Wis.

CHURCH SERVICES

DISTRICT OF COLUMBIA

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Rev. A. J. DUBOIS, S.T.B., Rector

Sunday Masses: 7:30, 9:30, and 11 A.M.; 7:30 P.M. Evensong and Benediction.
Mass Daily: 7 A.M.; Holy Hour, Fri., 8 P.M.
Confessions: Sat., 4:30 and 7:30 P.M.

NEW YORK

St. Bartholomew's Church, New York

Park avenue and 51st street

Rev. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.
9:30 and 11 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong. Special Music.
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James' Church, New York

Madison avenue at 71st street

THE Rev. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
Holy Communion, Thursdays, 12 noon.

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Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

St. Thomas' Church, New York

Fifth avenue and 53d street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M. Noonday Service (except Saturday.)
Thursdays: 11 A.M., Holy Communion.

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Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

St. John's Church, Sharon

Rev. HAROLD J. WEAVER, Rector

Sunday Services: 8 A.M. Holy Communion, (11 A.M. Holy Communion Sermon 1st Sunday of month), 11 A.M. Morning Prayer and Sermon.
Wednesdays and Fridays: 7:30 A.M. Holy Communion; Thursdays, 9:30 A.M. Holy Communion.

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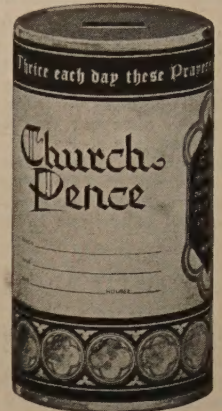
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This is to Certify		This is to Certify	
That _____ is a member of the above named Parish, and a (Baptized Member of the Episcopal Church in good standing. I do hereby transfer the said Member (together with _____ Baptized children, listed below) to your spiritual charge, commencing _____ in your Christian love and care.		That the Canonical Letter of Transfer given by yourself to _____ (together with _____ Baptized children) on the day of _____, 19____ has been duly received and accepted by the undersigned, and that the name of the said Member has been added to the register of this Parish, in a _____	
Please acknowledge acceptance by filling out and returning the enclosed form, and the name will thereafter be removed from the register of this Parish.		(Signature) _____ (Canonical Letter) (Baptized Member)	
Given under my hand (and seal) this _____ day of _____, A. D. 19____		(Signature) _____	
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